There’s so much suffering in the world. People we hate, people we care about- friends, family are being blown into smithereens. I’m asking the world to love and not hate. Every person of every different religion, political ideology, race, linguistic group, gender is still a person. Please…and I know this sounds ridiculous…can we stop?

1. Proposition
2. Childhood
3. Convincing Techniques/Instructions/for the world to know so I can strike a chord with whoever I can/Random Notes for myself that I made long ago when my method of achieving what I want to through this write up was different that I should keep in the final
4. Lies
5. Linguistics
6. Love theories
7. Morality
8. Nihilism vs Totalitarianism
9. Miscellaneous
10. Quotes
11. I’m going to get into so much trouble for this
12. Relationships
13. Relativity
14. Separation
15. Things that don’t make sense
16. To sound intelligent
17. What’s wrong with the world
18. Empower
19. Conclusion
20. Heavenly feelings
21. Corrections

Just take this from this write up if nothing else - the money thing (which is that i know that money is what makes the world go round so if money is what it takes for people to actually believe I’m not on drugs because of this entire write up ,i'm going to give in money myself and you will be made aware of this, please give in as much as you can too. Those who can’t give money please vote for this mission. If enough money is collected it’ll be good because money holds more value than words as it should and the amount of money could serve as something to show as to how many people want change. I don’t know the the procedure to do this/ the mechanism so if anyone could help out that’d be great) and the fact that i want happiness for every living being in the universe-if nothing else and if everything else makes no sense to

you. maybe it will have been useful in making this write up more well known by raising such controversial stuff- keep this here as discussed.

Proposition

(NOTE- I'VE TRIED MY BEST TO GET THIS TRANSLATED INTO AS MANY LANGUAGES AS POSSIBLE. I'VE USED THE INTERNET. PLEASE EXCUSE ME IF THERE ARE MISTAKES AS THE INTERNET MAY NOT TRANSLATE EVERYTHING ACCURATELY)

I AM CALLING FOR A REVOLUTION OF HUMANKIND. SOMETHING THAT'S NEVER HAPPENED. A TOTAL PSYCHOLOGICAL TRANSFORMATION OF EVERY SINGLE HUMAN ON THE PLANET. UNPRECEDENTED AND WITH UNIMAGINABLE CONSEQUENCES. A 360 DEGREE CHANGE IN WHAT WE CALL 'LIFE'. HAPPINESS AND FEELING THE FEELINGS THAT ONE HASN'T FELT FOR AGES. TO RESTORE FAITH IN THE GOODNESS OF PEOPLE. COMING TOGETHER. A FEELING THAT ONE HAS REACHED HOME. TO GIVE OURSELVES THE HAPPINESS WE DESERVE TO FALL IN LOVE WITH LIVING. I DOUBT THAT THIS IS POSSIBLE IN ALL HONESTY BUT STILL. WE CAN'T HAVE A BETTER WORLD UNLESS WE TRY TO MAKE SENSE OF AND 'RESOLVE' EVERY LITTLE THING. JUST TRYING TO COMBAT THE CLIMATE CRISIS WON'T SUFFICE IN COMBATING CLIMATE CHANGE, EVERYTHING NEEDS TO BE FOUGHT AGAINST TOGETHER-ADD MORE
Please un-capitalise what i've capitalised in this entire thing in your mind, I think it would have greater effect because it shows I'm not angry

1. I am writing something on the 'psychology of not taking action'. The word 'psychology of not taking action' is not a totally accurate description but I will try to explain more through the rest of the points.
2. The main theme is climate change but it touches upon other evils of the world since they are related. Like poverty is related to climate change- climate justice
3. My write up touches upon simple, day to day examples, relatable to all kinds of people.
4. It will go across boundaries of language, religion, socio economic status and all kind of markers
5. It is written in an unstructured and informal way. For the reason that every person possible can understand and more importantly relate to it.
6. It consists of small examples I've noted down over 2-3 years, mostly observations on human behavior.
7. The write up will most likely be divided into a few versions…each version appealing to one section of society/ one broad personality type…both
8. The whole idea of my write up is a very simple one, to say the least
9. There are definitely multiple objectives, I know- I don't know how to justify this

except by saying that the overarching goal, I guess, that encompasses all these objectives is a much better life, whatever form that may take.
10. My purpose is also to show you how things aren't always the way they seem.if this write up shows things that are obvious in a new light, maybe we can understand things better and consequently each other better and maybe hopefully realize we want the same thing This is important to me because if we see the reality of things and not the lies fed to us by our societies and ourselves, we may want to make a change.
11. I'm also writing things besides just the chapter '**Empower'** and **'I'm going to get into so much trouble for this'** to have something to show- maybe this write up won't be as successful if I don't talk about other opinions of mine. I don't mind admitting this.
12. This whole thing is just my perspective, that goes without saying.

NOTE: GRETA PLEASE RE-SHARE ON ALL SOCIAL MEDIA PLATFORMS. DO YOU CARE MORE ABOUT 'SOLVING' THE CLIMATE CRISIS OR SOLVING THE CLIMATE CRISIS WITH YOUR METHOD? I DON'T KNOW THE ANSWER TO THAT BUT I THINK IT'S THE FORMER. AND IF YOU COULD HELP WITH TRANSLATIONS THAT'D BE GREAT. TRY TO TRANSLATE EVERYTHING I'VE WRITTEN NOT ONLY TO ALL THE LANGUAGES AND DIALECTS YOU CAN BUT ALSO SO IT IS RELATABLE TO VARIOUS HISTORICAL TRADITIONS AND CULTURES

To contact me- aanyaprimlani@gmail.com

CHILDHOOD/YOUTH

1. There's this movie called Yeh Jawaani Hai Deewani. We see two characters , I think in the second half of the movie ,talking about their different lives and life choices like how one of them believes in traveling the world which leads to him not being in touch with friends of his for years and the other believes in staying put, staying with people you care about and reminiscing old times..this kinda ties into my point about childhood because the character who believes in staying put and staying with people you care about and reminiscing old times, well 'reminisces' old times. I'm not saying she hasn't got a life of her own now, I'm just saying that I find it sad to cling on to one's youth with such fervor. I've always believed one's youth are the best times of one's life and find this sad too.
2. I think for a lot of us we get natural highs in childhood. Not happiness entirely but like a 'hit' of some extreme pleasure causing drug like feelings (but I wouldn't know for sure) like water tastes so good
3. When young one feels more acutely because one is:

- New to the world
- Taken care of by others and so feels special and consequently good and consequently loves their life and then life in general
- Not sure of the course of their lives - purposeless relative to adulthood. As one grows older their constructed purpose is problematic because - look at NB 2 sub point (a) from points 627
- I think school life is much more fondly remembered than college life. YES I know many prefer college life
- Youth has no shame, shame comes with age

4. We value childhood so much for the same reason religious people or even non religious people say having sex is a sin or look down upon it- We are getting pleasure while living in a cruel world. And since in the early years of your life you don’t know much about the world and its suffering and therefore aren’t cognizant of your inaction for saving the world, you love life.
5. The reason we obsess over our baby pictures with ‘Oh my God’ he/she’s so cute is because childhood is the best time of one’s life. I don’t think my parents, for example, will ever be as fond of pictures of me when I was 17/18 as when I was a baby.
6. Some people even say ‘’children never lie’’
7. Isn’t the first time you have sex/when you lose your virginity always special? This ties into point 3 sub point 1 if you think about it because the first time you experience any feeling you haven't felt it before and so you’re not accustomed to it. Your nervous system hasn’t reacted to such a situation before and is therefore totally surprised and mesmerized.

   If only childhood and sunny days (or relatively more sunny days) could last forever

- Convincing techniques/Instructions/For the world to know in order to strike a chord with whoever I can/Random Notes for myself that that I made long ago when my method of achieving what I want to through this write up was different that I should keep in the final

1. Read this from a 5 year old’s perspective please.
2. I don’t think people should ‘quit social media’ at all.
3. I respect all human beings and all living beings on the planet but I don’t like it when people take advantage of the fact that they’re queer.
4. Tell Greta to YELL the scariest statistics in her protest. Just herself and not the other protestors. Like scream it into a megaphone at the exact time some

news reporter wants to film her. Preferably when she is standing on something like a truck or some vehicle that would elevate her.

5. If nothing else, I bet this would be great entertainment for you.
6. Hey, hey hey, look at me. Look at me
7. I don't mind admitting that I've gotten a lot of stuff right off the internet.
8. Give this a few days of mulling over before dismissing this as junk please.
9. I will admit, I did want to glorify myself for wanting to save the world. And using the 'internet of things' you can find documents on google drive and what not (that I've deleted some time ago) where I've written 'characteristics' of myself and so much more to show the world. I'm sorry.
10. Greta Thunberg has tried her best. But maybe what's needed is to make people understand without shoving it on them. This last statement isn't the best way to put it.
11. My goal is a new system of life.
12. I know you can hear what I've said through phones or the laptop's camera can see me while I'm surfing the net. I'm saying this to show vulnerability so you can rip me apart completely. Hopefully this can show you how serious I am in my intentions
13. Read this fully before saying anything or assuming the track of my words.
14. Booklets with porn (Hindi, English, local language) on the first and last sections of this write up would be a good idea as more people may pay attention to this.
15. Non cooperation movement and Chipko movement-start again
16. We swum about in our privileged lives. It makes me sick.
17. Logical ordering won't make sense.
18. When an idiot unqualified person says something in a childish way, people tend to pay more attention to it. Like in shows like X Factor, Britain's Got Talent, Nach Baliye, Indian Idol- like Niall Horan. And like me.
19. I had written this when I was thinking I should start a protest. I'm not but I thought I should leave this here: Much later into protest, proclaim to people of all religions to do what they think is right and what their religion says about ending conflict and all bad things on Earth, what their religion says what one must do on the 'Day of Judgement' (equivalents of the Day of Judgement for other religions). Maybe not the Day of Judgement in particular, whatever that part of all religions is that mentions the end of the 'era of violence on earth' or something
20. I've let my guard down…I have nothing to lose or hide, I'm the dangerous one. I'm completely defenseless. Find out everything about me. My deepest darkest secrets. Find out that I'm not affiliated to any organization or political party. The world has much more power especially with AI and stuff to know everything about me.
21. I can start some stupid trend on Youtube or any social media to get attention and then when I have attention talk about my mission

22. Push it to the limits with parents. Threaten to cut if they don't help me all they can.
23. I know this write up is just my perspective.
24. There's bound to be some faults in this write up. Small and big nuances and contradictions, but they're necessary.
25. If you think I'm being diplomatic, I am.
26. Say what they want to hear.
27. The problem isn't in either of the categories (of ideology/belief/method) A or B. It's when those two categories come together. Like how it's 'easier for autistic people to understand other autistic people and non-autistic people to understand other non autistic people'. Double Empathy problem. Or like 'it's easier for men to understand other men and easier for women to understand other women.' I have no clue if the latter example is a stereotype but hopefully my point comes across.
28. Don't think this is an extremely theoretical thesis because I've used fancy words.
29. If I started a 'is this the life we want' movement, its more likely to be given a permit than a climate change or poor people movement isn't it? This is the case in my opinion. This is, well, flawed- if humanity is wiped out because of climate change how are we supposed to 'have a life we want'. But then I believe climate change and other issues can only be done with when we think that we want to change everything we've known
30. I've written this write up in point form like they're all separate ideas. Connect them in whatever ways make sense to you please. Or in a way that you want, one that will suit you.
31. I want Greta to read this. Please.
32. I don't see the problem with things like deadnaming. I'm not saying it's not a problem.
33. My choice of words isn't perfect. I know and I don't care.
34. I know I'm saying things that are really obvious- I don't know who'll read this, and hence have to say things that are obvious
35. I am trying to make this relatable to all kinds of people. I want to create different versions for all kinds of people- across all kinds of markers of difference- language, religion, socio-economic status, professions, all kinds of mental illnesses and innumerable more. But I don't think I can do that satisfactorily
36. Clarify I'm against all the bad things I've mentioned
37. Google words you don't understand please.
38. I know how this sounds but even if I was about to go have ice cream with my 15 year old cousin, I'd pay for my own ice cream and expect him/her to pay for his/hers. 'Expect' seems too out there, I know. Honestly, I'd even let a 5 year old pay. Or someone I'm madly in love with. Anyone really.
39. Who knows, sex might improve. If the quality of air improves, who knows that might enhance our metabolism which might increase vitality..

40. I thought I would somehow get animals on the road or something by using Temple Grandin's help, a fellow autistic who studies animal behavior to show how much they and nature and the world need help. To be honest I don't know if she's alive. I think she is. It's not like people don't already think I've lost it.
41. I thought about what words to use to be more convincing to anyone who I could approach who might help me in this mission of mine-like addressing them as 'Sir' or 'Ma'am' or saying 'take this as you will'.
42. I had been planning out strategies to start a protest in case you see my plans or anything I've written anywhere. The internet- hackers can see all my search records, the google drive documents I've created and deleted. You can see my whatsapp messages i've sent to myself as notes and others, lists of possible people who can help out spreading this write up, youtube searches of 'how to convince people' and I don't know what not. You'll see embarrassing things too. I can't think of everything at this point but you'll see everything of every kind, everywhere the internet of things can access. I know how dorky it is to name random people who's help I can seek (I've done this)that is people who I know or even have heard of with social influence. this was a way to approach as many people as possible.
43. "No you don't understand! Your parents are dead, you have no family" Harry Potter Deathly Hallows part 1 or 2 movie scene vibe. Convey this vibe and intensity.
44. I thought I would figure out a way to arrange bulletproof jackets for myself so even if I get shot the chance of me dying will be less……although that's rather inevitable now.
45. I've written plenty of stuff on papers, notebooks and digitally that I wanted to use to talk about myself. I wanted to prove myself to the world and some people because I thought I deserved glory for the hell I've been through because you didn't take action. But I'm a part of the list of people who didn't take action.
46. I'm not kidding. I will pay you to read Greta's books. I'll buy it for you and pay you to read it. Then you can decide if you want to take action.
47. No interviews, not that I'll be called for any but if I do, I'll turn it down- respond to people's questions in written form only.
48. Be unassuming, kinda like Chandler talking to Joey after Joey didn't get the message about the time change for his audition OR Pride and Prejudice movie- see all scenes of Darcy and Elizabeth together and find the one where Darcy says 'Yes, yes' with his doe eyes. Convincing tech
49. If you think Greta is earning money by doing her protests and keeps that money for herself, why don't you, with her permission, just check her bank account and all her transactions. I'm sure she won't mind. Or just hack into her account and see it. I mean so many people believe she's doing what she is for personal gains. I'm sure some of you may be hackers.

50. I know I sound like a rich-bitch valley girl and I too hate the vibe the way I’ve written this-the tone annoys me too. I’ll do anything to get this to as many people
51. Order of priorities- climate change first then every other worldly issue
52. “I’m sorry we’re in the middle of a mass extinction, can we save the cultural/political/racial/religious/economic ramifications of all of us having whatever relations we do for later?”
53. Amazing spiderman 2 scene where Peter begs Aunt May to tell him the truth about his father-” May you have to tell me.” Down on his knees, voice, body language
54. Post this write up on the comment section of all videos in the world. Or get someone to do it.
55. Tell me what matters to you most, overall, through all those years you’ve been alive- end with this
56. You know what- often to our surprise the most ridiculous things are influential. And this is ridiculous, definitely. And if this fails,I bet this will at least be some bit entertaining so read this fully please
57. Things have to get converted from “is this the life we want?” to climate change etc.
58. Research papers even have a specific purpose. One thing. Maybe meant for a target audience even. Maybe since you want good grades you have to write it specifically tailored for that particular professor.
59. Listen, I know I’m going to be called an ‘idiot moron woman’ like Greta. And it's not like I can force you to favor me, it's your choice obviously…so just vote at least- whether its in favor of this write up or not
60. I know how dorky this whole thing sounds
61. If killing me doesn’t satisfy you for all the stuff in this write up to come, torture me all you want. In fact I’ll give you ideas too: throw acid on my face or anywhere for that matter, electrocute me, starve me, beat me, stab me but don’t let me die so you can do it over and over again.
62. Grammar is not my top priority- this write up has to be understood
63. I thank all the the shows/books/people I’ve taken lines from
64. Ask readers to think about what I’ve written. Ask them in write up
65. The vibe of the write up is important.
66. And I know that people get annoyed upon the mention of ‘nihilism’...just google it
67. I’ve put some stuff in a way and in an order to keep you reading.
68. Convincing strategies for people I know to help in spreading this write up- say all of this to _____:
    - What if I got drunk
    - You know how much this matters to me
    - Last few years I’ve only been doing this
    - This is my life. Please.

- I’ve got piles of paper all around the house full of ideas and notes and ways I can take action
- You need to help me all the way
- I’ve wanted to approach my school principal, everyone I ever know with any social influence for this
- The 1000 messages on group chats, the sleepless nights, the tears, I even got my heart broken with two people, I changed schools because of this, my parents have gone crazy, Electro convulsive therapy hasn’t done a bit of good, neither have the medicines I’ve had for the last 10 years.
- You know my dreams? They were to go to the woods forever and philosophize my life away
- Take Uninhabitable Earth and Greta Thunberg book along
- Would it make a difference if I was crying right now? I can’t anyway, I’ve cried so much that I don’t have the ability to shed another tear.
- You know me quite well, please help me in convincing
- If there was ever a time you wanted to help the poor people you see on the road everyday, I’m making it much easier for you- you just need to help me with strategies of communication to convince people who can help me with my goal to take me seriously. You once said “it is as bad as it seems” to me once exactly when I was convincing myself not to take action for the billionth time.

My goal—> To publicize a write up that will propel people to take action.

Would you or would you not regret it if you realized you could have done something. This is the scary truth: points of return may come sooner than 2030. This is a fact that scientists discovered.

- Ask her to read the Uninhabitable Earth book by saying “I’ll give you money”- better chance of her reading it.
- “All the kids in your cente going through hell maybe can have a better life.”
- Plato and Platypus book - chapter on ethics
- I’m finally getting an opportunity because I’ve finally mustered up the courage to do something- this write up idea may be better than even peaceful protest.

69. If you believe in what I’ve written, now is the time and opportunity to make a change by supporting what I’ve written. If you’ve ever wanted to make a change for all the bad things in the world but haven’t for whatever reason

(which also might be right) this is your chance. You'll be doing something wrong by not supporting this. Give in money. Or Vote.

70. The word 'adultery' has adult in it…how are lives get messed up eventually. We can change this…phrase in a way that sounds more realistic Leave this as it i.

56. Spreading agent-JK Singh
57. Shiv Nadar School Youtube channel- spreading agent
58. Paravi can get me in touch with Pradyun Vaswani who is following Agasthya Shah on Instagram..maybe Pradyun can get me in touch with Agasthya who has a lot of followers and therefore will be a good spreading agent
59. Nadeem, Alam-mosque
60. Raman driver- church
61.Milan – relative Germany- he is a teacher and pretty academic, may be useful
62. All possible family connections as spreaders
63. Jindal environment club may be able to help idk
64. LK Advani daughter - Dadi has her contact on her phone I think-spreading agent possibly
65. Niti Aayog
67. Yuki Bhambri- he comes to Siri Fort to train sometimes-spreading agent possibly
68. Mumma politician she deals with that I did an internship with-Kiran Walia-spreading agent possibly
69. Convince people helping me to not get worried about controversial stuff. Use all convincing strategies for everyone
70. Unfazed upon release personally when I'm in my room alone or in front of anyone I know or spreaders/helpers or in public or on camera if I'm interviewed for whatever reason.
71. Declare that I only respond to questions or comments in written form because I need time to plan out my responses and I'm a nervous person-I'll freak out and say something that doesn't make sense. I'll end up saying something I don't want to if I'm put in front of a camera or if a microphone is given to me and people are around
72. Drugs aren't 'bad' in my opinion
73. What I've written may seem pretty simple and obvious. This is why I need the whole world to give it a chance
74. Neeru didi can translate this into Nepali and also be a spreading agent. I should take a nail cutter with a blade…threaten to harm myself, if she doesn't agree to help. It might be the only way to convince her. Therefore I should meet at a totally isolated place, therefore maybe home. My hindi is bad- tell her. Don't think I'll fail. Know that I'm not leaving without succeeding.
75. Every syllable should contain truth- every punctuation mark-everything should ring true
76. Give rewards if required to convince people to take action

77.Ian Somerholder- there was a phone number given on his instagram bio- contact- maybe he can be a spreading agent
78. When scanning for repetitions, leave complete version of the point and cross out argument
79.Circle the points where I say this is where all the difference between me and Greta stems from and emphasize on what I'm trying to say- how important it is- the fact that this is the point of reference from where everything different between me and GT came from.
79. Videotape the entire journey? If this makes it to the screen ever maybe more people will be convinced to take action
80. Viral trend to attract attention
81.'Dosomething.org' and sites like it-use
84. Approach poor people as Sir/Ma'am
85. Touch feet of poor people
86. Read from readers/assholes perspectives
87. No glorifying self if it's successful
88. People from AIIMS
89. Army to help
90. Manish uncle can also be a spreader
91. Laksh Sharma Fff-Friday's for Future to spread and help
92. Eventually raid the environmental minister's office.
93. More numbers won't matter, it's the pressure on govt that will be most influential
94. Enough for UN recognition
95. Paravi would be of great help in helping me w ways to convince all kinds of people
96. Somnath Bharti through Mom
97. Don't use all arms in the beginning

98. Greta:

a) Take this as you will
b) I've thought of a million ways to start what I have to say…I'm just going to dive right in and say things in no logical order
c) My pure desire for saving the world is convoluted and buried deep.
d) Show all psychiatric prescriptions
e) I wrote her a letter- show her
f) My theory on her friends
g) Philosophical outlook
h) Listen to me fully before you deem this worthless
i) Check my text records, check my instagram posts over the years about climate change
j) I've broken my own heart a thousand times for this.

k) Have you had any thoughts that didn’t make sense?
l) I messed up my knee by cracking it in all types of ways just for a momentary rush/distraction, anything to get away from this thought of how bad the state of the world is
m) My dream was to go to the woods and just philosophize for the rest of my life.
n) Circle of badness- if the oppressed overthrow the bourgeoisie they’ll rule and then the people below them will revolt again-cycle
o) Dropped out of college
p) My tone while saying this suggests me not caring about this cause…my tru desires are buried, convoluted deep inside of me
q) Small example (TV show/book) to big example (world revolutions) on how there still will be bad things or even worse things if we just end climate change or any bad thing without psychological change
r) Difference in personal circumstances
s) What will a world without bad things look like- any TV show say FRIENDS wouldn’t be funny hadn’t it been for totalitarianism..because jokes contain truth and truth for a lot of people is establishing themselves through what they say (jokes) and in my opinion most people want control/mastery/power (totalitarianism) even if its just to control their own lives. Attempting to control your own life by the things you do by the way you behave by the jokes you make has a ripple effect on others’ lives
t) Show her how I joined FFF (Fridays For Future) whatsapp group chats and the document I sent on the group.
u) If you don’t think my write up is good, use the money hopefully collected the way you want for your cause
v) I’ve read your biography and collection of speeches book
w) Cross cutting difference- example of JK Rowling Trandphobia, Gandhi, Martin Luther King Jr or Sr? How someone we think good is capable of the bad we associate with them
x) I had to destroy myself if I didn’t do this mission of mine. If I didn’t do anything for climate change I had to say something to someone when I wanted to say just the opposite. If I didn’t do anything for this mission I had to give off a wrong impression of myself just so I could regret it later. If I wanted a particular flavor of ice cream, I’d ask for a different flavor. It was a cycle-I destroyed myself when I shunned the idea of this mission and wanted to ruin anything good in my life so I’d eventually force myself to take action. I’m saying all of this to you, Greta, because I know you think of me as a terrible person because of my sins, and rightly so. I just want you to know this.

LIES

1. People who don’t believe in God say Oh My God. Okay this may seem inconsequential at first glance but..
2. ‘Sometimes we want to fit in not to matter but so we are not the subjects of ridicule. It's a kind of self protection.’ The way people say this it makes it seem that those who ‘fit’ in have no other choice. We have a choice, we can find a way - even if it's harder- to survive without being a jerk to others to fit in.
3. White lies can be disastrous: A and B are friends. C is bullying B because she (C) is a bitch and because she wants A’s boyfriend and she knows B is very close to A. So C thinks B can convince A to break up with the boyfriend so the boyfriend can be hers. Coincidentally A and her boyfriend have been fighting recently and all three of them (A, B and C) are aware of this. They are fighting because the boyfriend wronged A. Soon A and her boyfriend break up. A few days later, A and B are talking about what the boyfriend did and at the end of the conversation A says to B, ‘No I won't get back together with him. I can’t forgive him’. However, A is telling a lie. She knows that if her ex says something heartwarming, she’ll forgive him. So her ‘No’ isn’t all true although B believes A’s verdict of ‘no’. Therefore, B tells C that A and her boyfriend have broken up. C is looking forward to being with the boyfriend. But then the next day, the boyfriend apologizes to A and they get back together. B doesn’t know this and neither does C. So since C thinks A and her boyfriend have broken up, she’s happy and decides to stop bullying B. But then the next day at the cafeteria C sees A and her boyfriend kissing, gets mad and begins thinking B lied to her. She then starts bullying C even worse and after like 6 months, C commits suicide. I know this is an extreme outcome, I’m just saying white lies can have terrible consequences
4. That movies can be different from the books they’re based on? There has to be some implication
5. I can’t satisfy every single person on the planet with this write up. What language do you need me to say this in? Get it? Or maybe you’ll get it now. If you haven’t. If. Here it is: I can’t go to the US and study people there or the general psychology of the people there or do research about the social dynamics and social beliefs or which states are more racist or more homophobic or whatever so I say something that can change their particular beliefs. I can’t do this in my own country- India is one of the most diverse countries with like 26+ languages and god knows how many local dialects. India is also a country with a lot of rich-poor divide. And people in the middle and corruption. And I’ll spell it out to you. I’ll say things which you may already know. No, I don't speak every single Indian language. I don’t even speak 3 Indian languages. I speak only 1- hindi. And I’m terrible at it. I speak much better English than I do Hindi. I’m a rich bitch spoilt brat
   See this is a lie because I actually can go to the US and study people there and do the same for all countries- I just don’t have the time to do it. The part about me being a rich bitch spoiled brat is true though.

6. If for example farmers are being oppressed by the system, they can claim that they will get back at the oppressors at a different time, at a different place, in a different way and do. And I'm saying later time at a different place, in a different way because they're likely to retaliate through rallies and not use the economic system to oppress their oppressors. I mean that's what the unstated idea embedded in society is. And at a different place because they might not be able to start a rally that's successful in a buzzing commercial city due to security measures- for example, the capital city where the people who make the laws that oppress the farmers are and that has tight security etc. So they might do it somewhere else. Different time because say the elections are coming up and retaliating could lead to the party that, if elected has pledged to make policies that favor the farmers less likely to follow through with their promises if farmers yell at even that party for not following through on the same promise they made 5 years ago but didn't follow through with. So the farmers may stave off the rallying for a while but the primary reason for rallying was to get back at the system of oppressors by making the common public know about the injustice they endure everyday. Thus they could feel unsatisfied at not getting back and retaliate in a much more violent way. Its cyclical

LINGUISTICS

1. Put simply, words complicate things
2. Have you ever wondered why people say try <u>and</u> do this. It should be 'try <u>to</u> do this'. It's not necessary that you will succeed just because you try, which is what is implied by the 'and'. I mean it might not seem like a big deal to you but what if a Japanese guy who has moved to some English speaking country is just settling into his new job and he is also extremely depressed and anxious and harms himself and his boss says "try <u>and</u> finish this by today", he might get paranoid and screw it up and/or have a panic attack because he believes he'll be fired from his job if he doesn't succeed at finishing his task by the end of the day and then kills himself. <u>I know this is an extreme outcome,</u> I'm just saying linguistics can be potentially extremely problematic
3. I get that high vocabulary words makes a few words one word but if more people are to read something important, I think it's better to keep the language simple
4. Interchangeability of words explains really well this is the focal point for critics…
5. Relationship between practicality like the flawed ways we use language and the little white lies to feeling good feelings. For example
    - Leaving your room door open with the AC on when your mind is racing with tasks you have to complete when you go to get a glass of water from the kitchen vs when you've woken up on a sunday morning and

you don’t have much to do during the day and so when you leave your room to get water you shut the door

- Doing the most efficient/productive (utiltiy wise) but by trusting your gut-after taking a bath-removing clothes from your cupboard first (which would allow time for your body to dry as well) vs actually drying yourself.

LOVE THEORIES

1. Some people are drawn in sexually only, some emotionally only, some both, without knowing the other isn’t both ways. Maybe some people aren’t even sure themselves which way they’re drawn in and so how could they let the other person know? This is problematic. It's that simple.
2. People say ‘we should accept people for who they are. Most of these people in my opinion have good quality lives with luxury etc. At the same time, these people with good quality lives judge people who do not have good lives. For example theft (aka the non good quality life person) is put in jail right? That’s a kind of judgment. I’m not saying this just for starving people. This can be even for a friend in say school whose parent are very loving and give opportunities
3. Maybe why we can love people even when they’re dead can be explained with this - “Like the subconscious, like love, like memory, like time itself, like every single one of us, the church is built on the ruins of subsequent restorations, there is no rock bottom, there is no first anything, no last anything, just layers and secret passageways and interlocking chambers, like the Christian catacombs, and right along these, even a Jewish catacomb.”-Andre Aciman-Call Me By Your Name
4. Jughead said ‘I love you’ to Betty in Riverdale long after they were together. This may seem inconsequential but even if it has an impact of 1 percent on our understanding of love, I think it should count.
5. In the movie, “Love Simon”, Simon is in love with Blue without knowing him. I found this a bit weird. This may seem inconsequential but even if it has an impact of 1 percent on our understanding of love, I think it should count.
6. You feel loved as a 5 year old because you can’t do much compared to a 15 year old. You don’t have the physical and mental capacity to run 15km and navigate life. You think you’re loved but it's because you’re relatively incapable. A lot of parents love their children the same way throughout their lives as long as those parents are alive. I mean, at least slightly the same, but it's inevitable that things will change drastically for those kids too. Sometimes, this is why childhood feels special. It is yeah but to put it bluntly, there’s this unstated belief that it’s because we’re incapable. We know that we just don’t say it obviously.

7. “Men want sex not love” I don’t necessarily think that’s a bad thing. Because they don’t believe in love and consequently life. (‘Consequently life’ because to so many people as the maxim goes ‘what is life without love?’-not for everyone, I know)That nothing matters. And so they, on impulse, go out with someone they’re only sexually attracted to and leave them soon. Women are more emotional because they believe in life. Obviously this is not a fact but From their voice intonations filled with inflections of seeming interested to how they talk boyfriends- they call their girl friends just for this, obsess over what to wear, hair and makeup for their date, how fast boys make friends compared to girls-like ‘Gym bros’, relatively more interest in artistic pursuits while boys are more interested in physical and logical activities like sports and business and accounts or boys being ‘too chill’ about anything and everything. The body structure differences- women with relatively curved hips while boys are built ‘straight’, boys hang out with their friends more to play video games or something while girls talk about everything and anything. But men aren’t wrong to put it bluntly. Sub consciously, men don’t ‘care’ for who they’re with over time which over time leads to rape. They think its not a big deal for ‘taking what they want’ because ‘women get attached and are dramatic and dress slutty for a reason’ but they know rape is wrong at the same time. Maybe that’s why they get drunk and walk around at night in deserted places- to have the courage to get physical. Two wrongs don’t make a right- but that’s how people work- some people are less aware of this.

   Obviously, men can be interested in artistic pursuits and women in physical and logical activities. Obviously. I’m just saying, a lot of men and women do fulfill the standards of fixed ‘gender roles’
8. When a particular person touches us it feels like a bolt of lightning. If someone invokes this in you without realizing it, it must be love and so they must be a good person, unconsciously for you.
9. ‘The heart was made to be broken’ -Oscar Wilde. I’m just saying what if our hearts weren’t broken? I know how this sounds but I’m glad I broke my heart. I wanted to experience how that felt and I did
10. Ayn Rand on love:
    Love, friendship, respect, admiration are the emotional response of one man to the virtues of another, the spiritual *payment* given in exchange for the personal, selfish pleasure which one man derives from the virtues of another man’s character. Only a brute or an altruist would claim that the appreciation of another person’s virtues is an act of selflessness, that as far as one’s own selfish interest and pleasure are concerned, it makes no difference whether one deals with a genius or a fool, whether one meets a hero or a thug, whether one marries an ideal woman or a slut.

Romantic love, in the full sense of the term, is an emotion possible only to the man (or woman) of unbreached self-esteem: it is his response to his own highest values in the person of another—an integrated response of mind and body, of love and sexual desire. Such a man (or woman) is incapable of experiencing a sexual desire divorced from spiritual values.

Man is an end in himself. Romantic love—the profound, exalted, lifelong *passion* that unites his mind and body in the sexual act—is the living testimony to that principle.

There are two aspects of man's existence which are the special province and expression of his sense of life: love and art.
I am referring here to romantic love, in the serious meaning of that term—as distinguished from the superficial infatuations of those whose sense of life is devoid of any consistent values, i.e., of any lasting emotions other than fear. Love is a response to values. It is with a person's sense of life that one falls in love—with that essential sum, that fundamental stand or way of facing existence, which is the essence of a personality. One falls in love with the embodiment of the values that formed a person's character, which are reflected in his widest goals or smallest gestures, which create the *style* of his soul—the individual style of a unique, unrepeatable, irreplaceable consciousness. It is one's own sense of life that acts as the selector, and responds to what it recognizes as one's own basic values in the person of another. It is not a matter of professed convictions (though these are not irrelevant); it is a matter of much more profound, conscious *and subconscious* harmony.

Many errors and tragic disillusionments are possible in this process of emotional recognition, since a sense of life, by itself, is not a reliable cognitive guide. And if there are degrees of evil, then one of the most evil consequences of mysticism—in terms of human suffering—is the belief that love is a matter of "the heart," not the mind, that love is an emotion independent of reason, that love is blind and impervious to the power of philosophy. Love is *the expression of philosophy*—of a subconscious philosophical sum—and, perhaps, no other aspect of human existence needs the *conscious* power of philosophy quite so desperately. When that power is called upon to verify and support an

emotional appraisal, when love is a conscious integration of reason and emotion, of mind and values, then—and only then—it is the greatest reward of man's life.

[Selfless love] would have to mean that you derive no personal pleasure or happiness from the company and the existence of the person you love, and that you are motivated only by self-sacrificial pity for that person's need of you. I don't have to point out to you that no one would be flattered by, nor would accept, a concept of that kind. Love is not self-sacrifice, but the most profound assertion of your own needs and values. It is for your *own* happiness that you need the person you love, and that is the greatest compliment, the greatest tribute you can pay to that person.

Love is the expression of one's values, the greatest reward you can earn for the moral qualities you have achieved in your character and person, the emotional price paid by one man for the joy he receives from the virtues of another. Your morality demands that you divorce your love from values and hand it down to any vagrant, not as response to his worth, but as response to his *need*, not as reward, but as alms, not as a payment for virtues, but as a blank check on vices. Your morality tells you that the purpose of love is to set you free of the bonds of morality, that love is superior to moral judgment, that true love transcends, forgives and survives every manner of evil in its object, and the greater the love the greater the depravity it permits to the loved. To love a man for his virtues is paltry and human, it tells you; to love him for his flaws is divine. To love those who are worthy of it is self-interest; to love the unworthy is sacrifice. You owe your love to those who don't deserve it, and the less they deserve it, the more love you owe them—the more loathsome the object, the nobler your love—the more unfastidious your love, the greater your virtue—and if you can bring your soul to the state of a dump heap that welcomes anything on equal terms, if you can cease to value moral values, you have achieved the state of moral perfection.

11. Proust on love.

There can be no peace of mind in love, since the advantage one has secured is never anything but a fresh starting-point for future desires.

12. There are so many smart, kind, genuine, funny people. Why do we just fall in love with one particular person? Smart, kind, genuine, funny are usually the traits people describe the person they love to each other or their friends.

13. In the Vampire Diaries season 1 episode 12 (Unpleasentville) when Matt chases Caroline in his car and kisses her (at 37 minutes) when he admitted he's not over Elena a while earlier(at 35 minutes) I'm just saying this might seem like a little incident with no significant influence on our understanding of love but even if it has an influence of 1 percent on our understanding of love, it should count.
14. In 13 Reasons Why, Season 2 Episode 6 (The Smile at the End of the Dock) at 50 minutes, Justin says to Clay, "Hannah has a crush on one guy, being me, kisses another, being you and sleeps with another being Zach."Someone once asked me, "If you're gay why don't you ask her out?' What can I really say about this? I'm just saying incidents like these may seemingly have no significant influence on our understanding of love but even if it has an influence of 1 percent on our understanding of love, it should count.
15. In FRIENDS, the episode in season 5 where Ross finds out about Monica and Chandler, after Joey says 'let these two love birds get back to business', why does Ross seem put off with Joey after expressing his happiness for Monica and Chandler a minute before.
16. In the show 'You', I'm pretty sure it was Episode 1 of Season 1 Beck barely knew Joe when she told her friends digitally through her laptop - 'Maybe it's time for me to date someone that's actually good for me. I'm just saying this might seem like a little incident with no significant influence on our opinions on love but it does influence our opinions on love <u>as it should</u>. I'm not saying whether it's a positive influence or negative influence to me-whether I think Beck was right or wrong. That's not the point. But gauging this to be positive or negative differs from person to person and then we wonder why bad things and pain in love exists.
17. In the Vampire diaries season 1 the witch in the bar in Georgia thought Damon and Elena were together when she kissed Damon. I'm just saying this might seem like a little incident with no significant influence on our opinions on love but it does, <u>as it should</u>.
18. Again I know how this sounds but a lot of the times, we feel complete only with that other person. In our lives or in the moment. Or we <u>want</u> to be with that other person and wanting is also in a sense, a kind of need. You could say you might be unhappy with that person not around, again- in one particular moment or when they are completely gone from your life. I think that's sad to a larger extent than it's not
19. If animals can 'do it' to themselves, this may have major implications in understanding animals and animal psychology. I mean masturbate.
20. All things said, I think loving someone is important and an experience to have.
21. Yes, I know how this sounds but why do for example, divorces exist at all? Why- at all? Why even one milligram of it? Why breakups? At all? If you believe you love someone so much and will always love them it must be because you well, to put it simply, love them for who they are. You must have

a reason. When you realize they're not who you thought they are for whatever reason- whether they cheated on you or said something you didn't like and /or agreed with and said that thing again and again over years- how and why did you love them unconditionally at one point. I know I know how this sounds..But what about love at first sight? You, for no conscious reason, since you know nothing about them are completely smitten. Like Proust said 'love is a temporary psychosis'

22. Also, Joey in FRIENDS said 'you know when you don't wanna cheat on someone unless it's with someone really hot?' No one paid much heed to this did they? Possibly yeah because they believe Joey is this sweet innocent guy which might be the case but one reason that you think he is 'sweet' and 'innocent' is because he says so called 'dumb' stuff like this. It's just how we're socialized.

MORALITY

1. There's so much suffering in the world. People we hate, people we care about- friends, family are being blown into smithereens. I'm asking the world to love and not hate. Every person of every different religion, political ideology, race, linguistic group, gender is still a person. Please…and I know this sounds ridiculous…can we stop?
2. 'Popular' children in schools do not become mature as they grow older. Towards the end of their school lives as they grow older they are likely to have already 'established' themselves as those who 'rule' the school and so aren't "threatened" by others. Once they're at this point, from the point of view of being 'secure in the social system' of the school, they realize it's not worth it- and so their moral compass may go through a positive change. What we deem "maturity" is nothing but "doing anything to survive at first and ensuring safety for themselves and then realizing they didn't have to be that way"
3. What may be perceived as a small negative quality in someone may be perceived as a big negative quality is someone else's view. Obviously.
4. I know rape is a crime you could be put in prison for but what about emotional torture. I'm not saying two wrongs make a right, but still- do I need to tell you about the worldwide state of mental health? And suicide? Yes, I know the two can also be caused by rape or any form of sexual assault for that matter.
5. Chuck Bass is a rich asshole too but we don't hate him the way we should because he's fictional. And maybe he's the reason there are other rich assholes in the real world. Not just him. Anyone in a show/movie-anything.
6. Most people consider themselves and others to be bitches.
7. What may be perceived as a small negative quality in someone may be perceived as a big negative quality is someone else's view..

8. Literally every religion is so similar..
9. There’s a fuzzy line between revenge and getting justice for oneself (like there is between ‘want’ and ‘need’, which also overlap at times). People interpret what revenge is and what getting justice is differently. And one doesn’t know how one little thing can affect someone else..finish from NB 2/ Black NB point 630
10. You’re fine when someone you know commits a crime like rape (maybe not fine but you maybe wouldn’t turn that person in to the police whether its because the rapist is a family friend who’s parents you’re good friends with and everyone is aware of the incidence of rape but try to ‘rehabiliate’ the rapist or to improve his psychological health which may be the cause of the rape). But when the whole country is devastated by the Nirbhaya case, the persecutors are punished. All because we’re a social species, all because we ‘care’ about people we know.
11. If a girl has a mustache, you may not make fun of her per se. But when she says or does something stupid by mistake and she has a mustache you might say something rude about her mustache to your friend secretly. Even if you just smirk at each other.
12. People like me are conveniently in the middle. We’re not millionaires and we’re not on the streets either. So we aren’t the ones starving nor do we sorta feel guilty for the plight of the homeless. In terms of power, we’re not influential like politicians. Neither are our cries not taken seriously or heard.
13. Some people consider themselves and others to be assholes. They say you have to be a bit of an asshole in this modern world. Are you listening to yourselves? An example would be Dev Raiyani in some ‘QnA while I pack for college’ video, if I’m not wrong.
14. Watch shows like 13 Reasons why. Fully. All seasons. In the end Clay calls Justin his brother and they love each other or whatever. Clay, along with everyone else just magically forgets that Justin let his best friend rape Jessica for the sake of the show so there could be an interesting story line. And Tony said ‘they’re all your tapes” to Bryce once. They're not all Bryce’s tapes- everyone on the tapes did bad things. You know what’s worse than being a rapist? Protecting the rapist. Justin did.
15. All people are evil. But not all on purpose.
16. In FRIENDS Joey says to Phoebe that good deeds are selfish..so carrying her brother's babies is not selfless but selfish because Phoebe feels good she helped her brother. Therefore Phoebe carrying the babies is both selfish and selfless. Neither can be negated implying that opposites are both true… crossing out..balance.
17. Stealing isn’t hard. Give the example of hauz khas market- we know the system is unfair, in some way or the other- not necessarily the market system/economy, just the entire system of the nation and poverty Yet we feed into it because we’re a social species.

18. The very fact that we shouldn't call people black promotes racism. By doing this we have already assumed or assigned people 'black' as 'bad' and white as 'good'. That's us being racist too. I'm sure some people know this too. I'm sure some people reading this know this. Not all and us promoting racism w/o meaning to make people who don't think of this also, not racist but this kinda fosters racism in them by embedding into the society's consciousness about what whiteness represents and what blackness represents.
19. Terrorist didn't shoot the old woman because she said she was from Argentina which was from where Lionel Messi was from and the shooter said he liked Lionel Messi who was also from Argentina…if people can get convinced like maybe this write up could be successful
20. I think it's immoral to say, join a sports team in school or college in order to make new friends. It's not so obvious but instead of working on say dribbling skills, you may be trying to talk to people. I know I know I know.
21. That point about liking damon more than stefan in tvd- after saying 'even though i
    haven't watched the whole show' say 'I don't need to watch the whole show. I don't need to know everything about the characters and how they change through the show- what I know is enough. Morality is fucked up
22. Everyone attending award shows is a bitch, can act cool so - two wrongs don't make a right. Ryan Gosling and Rachel Mcadams kiss when they won an award for the notebook.
23. Teachers know kids cheat in exams…how can we expect society to not be messed up
24. The careless are actually worse than the liars because the careless without realizing, in other words sub consciously neglect an action. This neglection of action which potentially can cause harm to another is more of a 'sin' than being aware of what one is doing as it has as it has been decided at the most basic level i.e. the subconscious. The subconscious is of course closer than the conscious to the unconscious which is the reservoir of all desires (and morality) according to Freud.
    Those who lie, may lie for other external reasons but it is not their core and innate desire to sin.
25. Humans are definitely evil. Sure if they do something bad they learn from their mistakes and they apologize and stuff- that too not everyone- but why did they do something wrong in the first place…I know a lot of people might not agree with me..
26. I think it's weird how quick people are to hate on rapists but not someone for example who cheats on you and then apologizes. Both people are wrong. Maybe the degree in which they are wrong are different for different people in the world and maybe that perceived degree might change when we know the backstories of the rapists as well as the cheaters. What I'm saying is they're both evil people.

27. When we have a negative opinion on someone or something and if someone says something to the effect that indicates they also have a negative opinion of that thing/person even though our particular negative assessment (specific reason for negative opinion- for example that itss tupid or that its impractical) doesn't match we still like that person who shares a negative opinion. Emotion is so overlooked and we don't even try to understand why our specific reasons vary. This has moral implications because without having a particular value judgment of say an adjective like stupid or impractical as negative or positive- we develop this- even if it's only for the moment as a result of liking some person.
28. People with blue eyes have a layer of brown underneath or the other way round- don't need to fact check…we all want the same things.
29. We're so cognizant of say, building elevators in buildings for our old parents so its easier for them to reach their floor instead of taking the staircase but also to do everything possible to save them from injury, but we don't think twice about say throwing a pillow on the ground at night when trying to get comfortable in bed when the next morning our old parents could trip over that pillow
30. What I'm trying to say is given the idiosyncrasies in thought, the tiniest difference in levels of ego, the tiniest misconceptions that people have, how angry they are at a particular moment, when they voice a particular opinion, where they voice a particular opinion,even if they sleep well the night before, if someone is on their period and that affects them, if someone is trying to make a particular impression on someone like their boss or friend or their crush or their teacher so they think that they're good kids and they fail and that affects what they feel even for one second- like idk their crush turned them down and maybe consequently the way they communicate their thoughts on certain topics to me is influenced and distorted This in turn makes it confusing to another level for me to explain my opinion to them and this can cause problems

    What if you were a prisoner beaten to death (figuratively) in a jail cell when you were put in jail unfairly in I don't know Siberia. And by nature you were a simple man. Any gender is applicable. Any gender is applicable of course. And what if it had been 5 years since this escapade and now you were living in an elite apartment in New York City? I mean it could happen.

    Or your parents got divorced when you were growing up and it really affected you and that too you were in a refugee camp in a country you were not from when the divorce happened . And then 10 years later you had settled in an elite apartment in New York City or at least quite elite.

NIHILISM VS TOTALITARIANISM

Nihilism" comes from the Latin *nihil*, or nothing, which means not anything, that which does not exist. Nihilism rejects the fundamental and generally accepted assumptions regarding the meaning of life. Thus, **it denies the possibility of an ultimate end or meaning to human existence**, since nothing sustains it or drives it in any particular direction. The rejection of all religious and moral principles, in the belief that life is meaningless.

In the broadest sense, totalitarianism is characterized by strong central rule that attempts to control and direct all aspects of individual life through coercion and repression. **Power.**

1. Poll's Paradox
2. There's a difference b/w the meaning of life and why anything exists
3. Barber's paradox
4. Doesn't it sadden you that we are entertained by watching a movie or tv show and not living it out ourselves. Like excitement comes in a vicarious form? I'm just saying this suggests that there is no inherent purpose in life, but we can create meaning.

~~5.~~ Does your heart race when you're about to sprint against yourself or your timer- or does it race before a competitive sprint when you're going to sprint against someone else. Meaning is often derived from the social. ~~And when this is taken to an extreme I think it could be called totalitarianism~~

6. Why once we've 'got the girl/boy' they start meaning less to us
7. why we realize the worth of someone or sth only when they're gone
8. why people go from rivals to lovers- relate all to nihilism
9. Reverse psychology kinda ties in with that 'opposites are true' theory
10. Liar's paradox
11. Why Hollywood and Bollywood are so big. We get meaning off the screen. Not all the 'meaning' we have in our lives comes from watching movies but a significant portion that people call 'relaxation' is vicariously living more interesting lives.
12. Why we crack out joints-our joints are there so we can run,walk,swim etc smoothly. But cracking them is a kind of satisfaction we get because we've used them well. Like we've achieved a lot like you've won a business deal or won a case as a lawyer (like in Suits the show) or had a good time I don't know. I mentioned walking, running and swimming which I don't know some people associate with the lower body except for swimming- anyway- people

crack their knuckles too as a sense of satisfaction. Like the joints and you as a whole have served your purpose so you know you can make them do things that are ‘counterintuitive’ ~~for lack of a less strong and more conscious word~~ Our knees can crack when we sit down unintentionally but sometimes we intentionally sit down to crack our knees to get the same feeling of achievement. This ties into creating ‘meaning’ in a twisted way. Like bullets being fired from a rifle. Sharp. Distinct. Loud. To create satisfaction which is a form of meaning.

13. Drugs are related to nihilism in wanting to feel more than we normally do or escaping or feeling good when there’s nothing
14. My difference from Greta stems from one of my analysis’ to do with her: the friends she’s made are only her friends because of what she’s done
15. The spreading of ideas through books is an overrated idea.
16. Cross cutting and overlapping differences
17. Why we like singers on stage with their neck veins totally visible- I think this is because it ‘shows the limits of the human body’. Does that make any sense? Like total competence and mastery over our vocal chords and the rest of our body. That sense of achievement is seen by the audience who regard it admirably. Total prowess+ To be able to do anything you set your mind to = totalitarianism
18. We like things we’re good at and also like things because we’re good at them. Aptitude and interest coincide. Would you do something you loved if you weren’t good at it? Was it really love then.
19. The very fact that we shouldn’t call people black promotes racism.
20. “A big part of being Irish is not being English”. We want to preserve our individuality because what else makes us us? This is fair enough and indicates us wanting ‘something to call our own’…a kind of totalitarianism (which is regarded as the opposite of nihilism-having nothing having no identity)
21. Rule of reciprocity suggests we’re programmed to want to help someone who’s helped us; we do care about others but just specific others.
22. If you show a bunch of kids some quotes on Pinterest I bet a lot of them would look at ‘aesthetic’ pins more…looking for aesthetic value by exaggerating what thoughts have crossed their mind. To create more. To create extra/new pleasure from an already experienced standard
23. Have you ever wondered why, if you say any word repeatedly consecutively many times, it starts to sound weird. This supports ‘absurdity’. Again, this sounds dumb but I’ll still say it. ‘Absurdity is the conflict between a person's desire for meaning and the lack of meaning in an indifferent universe. When you say a word many times you find it weird and even funny because like why would that thing be named that? Like you can’t tell at first but you feel like that word had no specific reason for being it. I think you find it weird because you can’t figure out why out of a million words that thing was named only that. You want reason for why the word was named so and you fail to get

it. Yeah, yeah, go on, call this dumb meaning of life stuff that doesn't apply to our daily lives. But you still experience this inexplicable weirdness while saying a word aloud many times…I hope,

24. A lot of people like having friends but don't want to hang out with them a lot of the time. I think this is related to totalitarianism because these people like the 'idea' of friendship and maybe even the social benefits of it but not really the inherent content of having friends all the time. I'm not judging Im just saying
25. NB 2 point 614
26. What you have to fear is fear itself. Taken from interpreting this, you don't dislike jealousy- you dislike stewing in jealousy and not getting out of it which is not part and parcel of what jealousy is (because the definition of jealousy we all learnt as young people was that it was a feeling and we were taught to associate with it the notion of it being fleeting as emotions usually go) I wouldn't not want to experience an emotion like fear or jealousy because what more could be more of significance to human life than experiencing feelings.
27. Why we love food- to enhance pleasure
28. Totalitarianism/Popularity:
    a) Pretty simple- they don't want to be treated like a nobody. Validation etc.
    b) They believe their beliefs are true- on a small scale like a school or any other example of Totalitarianism like Nazism. They are not wrong for themselves.
    c) It could be called the opposite of nihilism.
    d) In the ancient world sophists, say, wanted to win an election or something, now leaders want to maintain their power.
    e) There's a reason why two humans are 99.9 % similar in DNA terms- fact check…we want the same things.

20. Even if you believe JPs non nihilistic non-saving the world stance there still will be pain in a world without no absolute truth or absolute right or wrong. Disagreements will arise, and this would lead to more problems for the world. Sure, his ideology seeks to reduce the pain. But it's not like the whole world reads his books and digests his other content. And out of that how many agree with his views?

21. "You need experience to get a job and you need a job to get experience." Technically you don't have to study a lot to get a job. Experience counts parallel to your educational qualification. And again, technically you could be hired just based off of your work experience. That negates the point of education. What we thought was vital for getting a job and overall success throughout one's life is not really what we thought it was. What I'm trying to say is that these so-called truths

embedded into the ‘dogma’ of the fabric of society are being dismantled and brought down to nothing.

22. Have you ever watched a competitive eater on Youtube eat like a lot of unhealthy crap at once and that too ridiculously fast? In the beginning they usually show and tell you (the viewers of the video) what food items they’ve got. Since I’m Indian and have watched in particular American competitive eaters take on this challenge, the way and the accent in which they say for example ‘next we have two iced coffees’ or ‘two bacon double cheeseburgers like the vibe…uhhh. Now I believe its called ASMR. Similar stuff happens- at least to me- when you watch the Apple Movie, (the Steve Jobs documentary movie that probably came out approximately 10 years ago give or take a few years) and hear him talking about Apple Products in that American accent. This is done to enhance the satisfaction of food to add ‘more flavour’ to put it metaphorically. To create something new and more

23. There’s a difference between the ‘meaning of life’ and the ‘reason for existence.’

24. Clay followed Tony’s car (episode where the guys pressurise Clay into getting drunk-Season 1 episode 3 ie Tape 2 Side A) when drunk because at the back of his mind he knew that was one opportunity for excitement he had right in front of him– fine forget ‘excitement’ – call it one clue that would clue him in on what the hell was going on and maybe even what exactly happened to Hannah instead of nothing if he hadn’t followed Tony. Nihilism. He did this even though he was drunk and could have lost his life or been injured on the road because he knew this was some zeal he’d most probably get (unless he was killed on the road as a result of being drunk) This was more important than his very life which says it all. Anything to get a zeal or purpose or excitement or something interesting.

This is also kinda why people leave Suicide notes {think Hannah (again) in13 RW- well her case they were tapes}. If their lives really mean nothing to them..they wouldn’t leave the note. Yes, I understand this isn’t the case in every suicide, but is in some. I know this bit about suicide is blunt. It is. Of course, suicide is tragic- what I’m trying to say is with motivation with more reason to live than anything else rather real, genuine reason to live- it may be prevented/ suicide as a phenomenon could reduce. Yes, if someone I cared about died by suicide I’d want to understand the truth about why they suffered and how and I’d like to read their last words. Know that I’m not stating any judgement -positive or negative- here for the character of Hannah or the phenomenon of suicide in general. If I literally were

Hannah and not only had the things that happened to her happen to me like if I was Hannah Baker in real life and not Aanya Primlani, I would have done it, but then that's not the point here is it you interesting thing/drama wanting minxes.

Cillian Murphy once said in an interview that the best made plans are last minute… when you don't expect them…in the middle of the week. This ties into nihilism because when you expect something you're looking forward to it/ anticipating it and your emotions are bubbling under the surface on the days building up to that say, get together with friends. Conversely when you don't expect anything and there are no emotions bubbling under the surface- there's nothing - and then when all of a sudden there is some plan to get together the impact is magnified. What I'm saying is if we as humanity come together, we can expect the unexpected because we don't know how it will feel to come together since every human on the planet hasn't come together in the history of humanity, but it'll surely be good.

25. I didn't make the term nihilism

26. Deficit will always be offset i.e. good will always be made up for by bad.
27. Of course people are going to laugh at my belief in nihilism. I get that because if nothing matters, what are we doing here, alive? I know we can get meaning by doing things we like like making money, competing in sports, making funny content on instagram, building 6 pack abs, singing, being able to play the guitar with your teeth like either Jimmy Page or Jimmy Hendrix I forgot, creating art- whatever. Yeah, and that's valid. But I think, the best way to say it is that we all know we can excel at whatever we want to, that's why we try. Because if John Mayer plays the guitar so well, it must be humanly possible to do the same- not necessarily John Mayer- say if someone in your school plays a great guitar solo on stage for some event, you might try to be like them. And if you can reach their level, after practicing for years, even if it's far flung you can be like John Mayer. Yeah, I do believe there's no inherent meaning in life- like the caveman didn't play the guitar all he did was try to survive from being attacked by animals and what not. His only purpose was to survive. We have, that too through time, made things like the guitar. I'm not a nihilistic who says we should kill ourselves because nothing matters-maybe because we'll die eventually since the average human lifespan is till a certain age and not forever, I'm an optimistic nihilist who believes that even if we've ourselves made things that give us fulfillment, that's a great reason to live. That's the best, in fact. If I wasn't an optimistic nihilist, I would have killed myself years ago. Again, as cheesy as this sounds- just wanting to live in itself is probably the most valid reason for living. Unfortunately, or fortunately the only reason for me wanting to live is to attain peace or religious equivalents of peace and/or eternal bliss or whatever for the entire world which is why I'm writing this.

(This is my life and I wouldn't want to live if I didn't try to create peace. I have / will admitted/be admitting embarrassing and terrible things I've done because those

along with wanting to attain peace and hopefully eternal bliss is all I have to show for my life. Call that sad, call that pathetic, that's the truth. And if showing vulnerability makes people trust you or take you seriously then that's what I'll do.)

That's also why I said and believe being able to change the structure of your personality is the criteria for success. Because a person with a natural singing voice is likely to sing well but say anyone else who is an athlete or a nerd or a painter who can't sing, if they develop a singing voice, that's more than excelling at something your talented at. Of course I didn't come up with this theory.

And yeah, excelling in whatever ways- whether its excelling at a particular activity or making millions is a natural human drive. What would we do if we didn't have the zeal to build thriving cities, cars, technologies that make life easier which in turn can make our lives more enjoyable- for example the air conditioner. Seriously what life would there be if we didn't want anything. This is why I understand where 'rich assholes' or any human being on the planet who's not doing anything for the climate crisis is coming from.

This 'meaning of life' thing is also a focal difference between me and Greta from which other things I've written in this entire write up spring.

So yeah we humans have pushed the limits of our capabilities and have succeeded in crazy things which by the way include parkour. Again that's totalitarianism. Again totalitarianism seems too harsh a word but it kinda is. And totalitarianism is often given a negative connotation since building airplanes is for example something that contributes to climate change. What I'm saying is its not wrong- till now. If you don't want to hear any deeper, more moral and more righteous reason- take this- you can't build airplanes when you're dead. In fact, I don't even have any deeper, more moral and more righteous reason and I don't think it's possible for me or anyone to have one. What I'm saying is we shouldn't risk the wiping out of civilization because we want to build things and succeed in our areas of interest or whatever because that's what gives us meaning. What I think is we can figure out ways of enjoying life and trying to succeed at whatever we want to without harming nature and other people and also ourselves maybe emotionally or even physically. For me that takes the form of feeling like I did when I was extremely young. For some Christians who believe in Salvation, it would probably be salvation, for some Muslims who believe in Allhalas, it would probably be Allalas, for , what i felt when I was really really young was like a natural high, that euphoric shot of tonic that you also get when you fall in love or even in all honesty, an orgasm. Seriously- I mean it.

Yes, before you brand me as even crazier than you already have - it's a hope. I'm certain this isn't going to happen but then I was certain I wasn't going to pass Science in 10th grade. There's a huge difference between hoping I'd pass science

and hoping we'd all feel eternal bliss and I really don't have an alibi. It's just a stupid feeling that this is possible like a lot of things in this fucking world. I am crazy, but I think for good reason.

There's nothing wrong with dreaming of the impossible despite being reminded of its limitations everyday is there? Thanks to the person I got this quote from. Genuinely.

And maybe I have this hope because I don't have any passions and nothing interests me and I just want to feel good forever. And probably also because I don't believe there's anything wrong in taking it easy. I don't think it's wrong to not be productive if you're enjoying yourselves. I don't believe in living a life I don't want to.

28. But why would we want to save the world if we get a lot of meaning and fulfillment from our lives from producing thigs. To making money and building planes and cars to enhance the overall quality of our lives and also to enjoy life by you know earning money and pushing the limits of engineering and what to build all kinds of vehicles and football stadiums where you could watch the world cup final live which is an enthralling experience for lots of football fans. That's fair enough? I mean what would life be without all of this? Unfortunately, it's likely we won't be able to do all of this if the world is destroyed. I wanted to say this last sentence like this: let me put it this way, when the world ends you won't be able to do all of this because you'd be dead but this is way too blunt.

Moral relativism or **ethical relativism** (often reformulated as **relativist ethics** or **relativist morality**) is used to describe several philosophical positions concerned with the differences in moral judgments across different peoples and cultures. An advocate of such ideas is often referred to as a **relativist**.

What is an example of moral objectivism?

An example of moral objectivism is that it is morally wrong to torture people or kill innocent persons for fun. Another example is that everyone must keep their promises and honor contracts in order to live in a society.

What is the difference between moral relativism and moral objectivism?

Moral relativism states that morality is determined by a culture or a society, such as a religious group. Moral objectivism states that there is a set of valid rules and principles which should be adhered to by all people no matter what.

What is an example of moral subjectivism?

Moral subjectivism is decided by each individual who dictates what is right and wrong. An example of moral subjectivism is somebody who commits genocide because they believe they are doing a service to humanity.

What is the meaning of subjectivism?

Subjectivism is when morality is not dependent on set rules or societal norms, but rather on the individual. An individual gets to decide what is good or bad based on their own principles, feelings, and beliefs.

Moral nihilism is the meta-ethical view that nothing is morally right or morally wrong and that morality does not exist.

Everyone goes through a period of *Traviamento* – when we take, say, a different turn in life, the other *via*. Dante himself did. Some recover, some pretend to recover, some never come back, some chicken out before even starting, and some, for fear of taking any turns, find themselves leading the wrong life all life long."

— André Aciman, Call Me by Your Name

Knowledge is power they say, now that you know this what will you do

MISCELLANEOUS

1. There are fires in Los Angeles-I think you'd be insane to not give in money/vote
2. Dogs' lives are short, too short but you know that going in.' There's such beauty in the hard honesty of that, in accepting and giving love while always aware that it comes with an unbearable price. Maybe loving dogs is a way we do penance for all the other illusions we allow ourselves and the mistakes we make because of those illusions."-Dean Koontz.

    Like a lot of people prefer dogs over cats. Don't know the exact ratio of people who prefer dogs to cats but still I think its because we see cats to be like sly and cold and conniving. Okay, maybe those adjectives are too harsh but you get the point. Hopefully. What i'm trying to say is a lot of people think cats are not as warm and/or playful and/or friendly as dogs; we feel that despite all the wrong things in the world and the wrong things we do (like the owner of the of the dog) the dog still loves us and licks us and will make noise if a thief tries to enter your house at night. Cats on the other hand, aren't as expressive of warm emotions and so in some sense condemn the bad things that we do. Obviously, cats don't speak out, "I condemn what you do", but by their 'body language' we feel that they do. Cats make us feel guilty (maybe subconsciously at least). We might dislike them sub-consciously, at least relative to warm people and dogs which in 10 years could build up to not wanting a cat around and wanting a dog. And dogs for whatever reason (like they are too innocent to see the bad in us) don't 'condemn' what we do and so we show them so much love and keep dogs.

3. If I ate poop on national television it would gain more attention than if a building watchman was stabbed and killed.

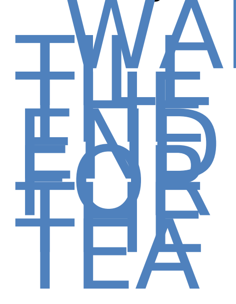
4. One Direction has won the hearts (quite literally) of i don't know lakhs of teenage girls and boys and anyone within a span of what 1 or 2 years. I think this stands as a testament to how similar our desires are.
5. I don’t think it was wrong of Armie Hammer to have had cannibalistic desires. I haven't followed that case I just brought it up to draw more attention to this write up- what I mean is it shouldn't be 'disgusting' for such thoughts to exist in someone's head, if that person acts in a way without someone else's consent of course it’s not right. If he acted on those desires without the other’s consent of course he should face the consequences but podcast hosts shouldn’t be criticizing him for his personal desires.
6. We know that poverty exists in other places than we see right in front of us and yet its common knowledge that mostly people help those in need whom they encounter. For example, if they see a person on the street freezing they might give him a blanket but they are aware that this happens a lot more than just in front of them. I find this weird because this suggests that we trust our senses- our eyes- for what’s right in front of us more than our minds filled with the knowledge that there are so many people globally or for that matter in the same city who are freezing. I’m not saying we should trust our minds more than our sense organs, that’s a philosophical debate that’s fruitless in my opinion, I’m saying we should trust both faculties.
7. Just like green is meant for trees, blue for water etc, we don’t know if this world had special reasons for its specificity although we can’t imagine things with certain properties or with different properties like water to be yellow and trees to be black. Questions of ‘is this the only world that is possible’ which would lead to questions of absurdity. Other questions that would arise would be if this is one of many worlds. A possible reason for why people like One Direction and 5 Seconds of Summer is because of their aesthetic, like the way they dress on stage and that they’re white. Yes, their music is great as well. I don’t mean this in racial terms- not at all-this is not me emphasizing on the ‘superiority’ of the whites which of course I don’t believe in- all I mean is I can’t imagine a group of black teens singing their songs. Yes I know white people can rap, of course they can- Eminem is white: that's not what I mean. And black teens can make teen pop love esque songs obviously since black people know what its like to be a teenager in love as well. I’m just saying like water is blue and blood is red, a lot of people in my opinion, not all though, think that Two Chains can’t make songs like ‘Live While We’re Young’. I mean why do white people make songs like white people and black like like black? I mean this along the lines of- ‘why does something that makes up 75 ish percent of our bodies blue?’. I mean water here although yes I know water isn’t technically blue. Why does something that produces oxygen, green and not orange? I’m talking about plants here.

    Of course there are should be no limitations or set standards for certain people being this way or that way.
8. Whoever said that because we’re just a speck in the universe and so we shouldn’t take things seriously- I think that’s fucked up.

9. When people are angry vs when someone commits suicide- the difference in reaction by others is fucked up
10. Humans only use 5% or so of their brains- check..hey I didn't say this some biologist did. Even if we're not aware of it, deep down we want the same thing
    Connected to the ideas of totalitarianism and popularity
11. There are a million self help books and youtube videos on motivation saying really similar things. And they're all really popular
12. Freakonomics- things are so different than we think in all sectors of the world
13. The criteria for success is being able to change the structure of one's personality
14. I wish everyone was as sick as me
15. 'You are stardust…' find quote on internet/pinterest abd quote exactly and say its a highly dramatic way to put it: "Every atom in your body came from a star that exploded. And the atoms in your left hand probably came from a different star than your right hand. It really is the most poetic thing I know about physics. You are all stardust." Lawrence Krauss
16. Illogic-explain…..procrastination connotation
17. Taking breaks is kinda self-destructive when you're taking those breaks from doing a job you dislike because you look forward to the break, anticipate the break. The break is more important to you than your job. You're just doing your job to keep yourself alive and so you may be fooled into thinking your job is more important because life is nothing without money (which is what I think too) . Instead if you just worked non stop for 6 months every single minute, everyday, you can get a raise maybe and you could use that money to do something you actually like
18. If you regret one thing in your life, you regret your entire lives: you made decisions that led you to that one thing and were impacted by that one thing in the future.
19. Everyone is not unique. We all don't have unique characteristics. It's the permutation and the combination and the degree of how much those characteristics constitute us that is unique
20. Some 15 year olds are more mature than 50 year olds. I'm not talking about Greta, I mean in general.
21. Money can buy happiness
22. Drugs aren't bad.
23. Tabla:Sitar::Drum:Guitar- just think of it just ,give it a chance- we're all so similar
24. If we want to have better sex, people need to be healthy and that will happen once the climate is better and more conducive to vitality.
25. There are so many NGOs in the world but there are nearly not enough. At least in terms of their effect on society.
26. A lot of people say both 'a lot of things don't make sense' and 'everything in life happens for a reason.' Haven't done a survey again but I'm pretty sure some amount of people do.

27. Why do people get annoyed when people say “I’m sorry for your loss” at funerals or whatever. In a lot of situations, people say “all I’ve been hearing lately is ‘I’m sorry for your loss’” in an annoyed tone
28. Sometimes, it serves better not to prepare, say for a speech to your class or to like distract someone for someone else’s safety- because you have to pick up on cues in the moment while in the middle of your plan...like in the amazing spiderman 2- Peter helping Gwen escape the Oscorp guards. Counterintuitive
29. I think aliens already exist, we just can’t detect them. Because if anything like the world exists it already existed (that logic) and always will. The fact about aliens already existing is linked to the fact that we don’t know the majority of the world's living beings.
30. Draw a comparison between being ‘passive bullies’ and walking past homeless poor starving people and even animals being abused.
31. If I abuse and degrade and relegate poor people to being not worthy of living the way the rich do, they'll get more angry than if I just exclude them from rich people’s lives. Proves that people learn once something is done. Could call this the hard way. Example is Jonathan and Steve fighting in alley season 1. If after all the abuse I tell them this was an act, it’ll still make them want to get back at rich people than if you don’t abuse them.
32. If someone farts, say it's going to smell a lot worse soon.
33. Yeah, guys sexually assault and/or rape girls and yeah, girls also fake it.
34. In schools, especially Indian CBSE schools I think, we just learn ,say, about a particular topic from one person who formulated that theory like ages ago. We learn from one person’s POV.
35. Coincidences:For example in The Vampire Diaries , Elena’s vampire-pointing compass indicates that there’s a vampire and then she calls Stefan who has left his phone at home and so Damon picks up and through the conversation Elena learns that Stefan is on his way to see her and so she assumes that the compass was acting the way it was due to Stefan but it very well could be that another vampire had come to attack her
36. “You can never be old and wise if you were never young and crazy”. What bs
37. Hindu’s don’t eat beef, Muslims don’t eat pork. Are you listening to yourself?
38. If you don’t believe in Aristotle’s theory of opposites because say you’re averse to philosophy and if you’re not averse to science then you would know of Newton’s Laws of Motion. One law is that every action has an equal and opposite reaction. Now there might be people who don’t believe in Newton’s Law of Motion.
39. Death is considered a bad thing even when the person has lived a long good life. People revel in pain a lot- this isn’t connected to my point about death- just that a lot of people with mental health disorders get quite literally lost in the pain. Because and this may seem dumb because their pain- whatever- it is isn’t connected to the pain of the world. But if you think about it our perception of the world is usually from the people we’ve dealt with.
https://youtu.be/OW_zpi2hmI4?si=tZ4OCxl84uU2h6XV

40. In the long run, even if we go vegetarian, we will be eating plants.
41. It’s not obvious in situations say in movies when a character says to another “Don’t worry, I didn’t read your journal-obviously people don’t want their journals to be read”
42. People tend to get annoyed when people say philosophy is the umbrella term under which every area of study falls. And rightly so because if we took philosophy seriously, we wouldn’t be ourselves- someone with specific characteristics/beliefs- which is what it takes to be social.
43. All ideologies are right all thoughts all philosophies all schools of thought for all subjects are right in their respects.....merge… plus entropy thing



QUOTES

1. Climate Change was mentioned in the Bible in Genesis VI-V111
2. *Act my age'? What the fuck is that, 'Act my age'? What do I care how old I am? The Ocean is old as fuck. It will still drown your ass with vigor." Thank you to to the person who introduced me to this quote and if I haven’t said it already, thank you to all the people and books and movies that gave me ideas that I have used here.*
3. If you’re a fan of Camus which I suppose some people in the world are, remember this quote ‘If there is a sin against life, it consists perhaps not so much in despairing of life as in hoping for another life and in eluding the implacable grandeur of this life.’ Now I haven’t done a survey on the amount of people who believe in this quote and I haven’t done a survey on who all dislike or hate their lives but, I’m pretty sure there are people in both these categories. I’m not suggesting that we should try to improve our lives- that’s irrelevant and anyway, that’s up to the person himself/herself/theirself entirely. I’m saying, rather, that some people don’t have a choice. I know a lot of people don’t agree with me but the statement, “we always have a choice” to me is nonsense. When your life is ruined by some unjust regime you don’t have a choice.
4. We rip out so much of ourselves to be cured of things faster than we should that we go bankrupt by the age of thirty and have less to offer each time we start with someone new. But to feel nothing so as not to feel anything – what a waste. Andre Aciman, Call My By Your Name
5. “If you crush a cockroach, you're a hero. If you crush a beautiful butterfly, you're a villain. Morals have aesthetic criteria.”-nietzche

6. Whoever said ‘one can never be old and wise if one was never young and foolish’ was stupid
7. I disagree with whatever was said to the effect of “we’re just a tiny speck in the universe, we shouldn’t take things seriously.”
8. ‘To separate the wheat from the chaff’? You’re assigning wheat to good and chaff to bad. In grain terms that sounds stupid, but people use this derogatorily often
9. ‘I am lost that is why I’m free’
10. Pg 3 Artificial Intelligence and the Environmental Crisis by Keith R Skene para on ‘understanding with their hearts’
11. Pg 3 Artificial Intelligence and the Environmental Crisis by Keith R Skene- paragraph on Picasso ..‘we have invented nothing…history doesn’t exist’
12. “You can never be old and wise if you were never young and crazy” what bullshit
13. Pg 3 Artifiical Intelligence and the Environmental Crisis by Keith R Skene- odyssey para
14. Pg 3 Artificial Intelligence and the Environmental Crisis by Keith R Skene- last para continuing to next page
15. Pg 8 AI and the Environmental Crisis by Keith R Skene-Argos
16. PG 8 AI and the Environmental Crisis by Keith R Skene- Goliath Bible
17. PG 51 AI and the Environmental Crisis by Keith R Skene- find and quote those enlightenment philosophers.
18. “Exponentials can’t go on forever because they will gobble up everything”- Carl Sagan
19. “The fault dear Brutus is not in our stars, but in ourselves.”- shakespeare
20. “You will always be fond of me. I represent all the sins you never had the courage to commit”- Oscar Wilde. (finish from NB2/Black nb point 739
21. “The heart and mind always want the same things stripped of extraneous things and boiled down to basics”-me
22. “If a system makes sense, it is good”- me
23. “Nature can survive without man but man cannot survive without nature. Depends on what we call nature
24. Most of us can't help but live as though we've got two lives to live, one is the mockup, the other the finished version, and then there are all those versions in between. But there's only one, and before you know it, your heart is worn out, and, as for your body, there comes a point when no one looks at it, much less wants to come near it. Right now there's sorrow. I don't envy the pain. But I envy you the pain. (p. 225e.”- i think this is wrong
25. “Nihilism can survive when the apocalypse hits, but not totalitarianism.”- my quote, analyze
26. “What I didn’t realize was that wanting to test desire is nothing more than a ruse to get what we want without admitting that we want it. “-Andre Aciman. This has nihilistic connotations too if you think about it because we lie to ourselves and so tell ourselves that we don’t desire a certain someone/thing.

If we weren’t scared of exhausting our desires that is if we admitted to ourselves that we don’t get desires of the same magnitude more than a few times in life, we’d succumb to that desire. The pleasure would be great but there would be an aftertaste of sadness with the realization that this might not happen again. But we are scared of ‘finishing’ our desires and so we lie to ourselves. This can also be tied into the Childhood/Youth chapter

27. Most of us can't help but live as though we've got two lives to live, one is the mockup, the other the finished version, and then there are all those versions in between. But there's only one, and before you know it, your heart is worn out, and, as for your body, there comes a point when no one looks at it, much less wants to come near it. Right now there's sorrow. I don't envy the pain. But I envy you the pain.”- Andre Aciman

28. I’M GOING TO GET INTO SO MUCH TROUBLE FOR THIS

When translating this to other languages keep in mind that this isn't written properly and with correct grammar in english. just saying becaue i'd want the translation into other languages accurate

Do you know the suffering all around the world? It's insane and you know it. People are dying and suffering. All kinds of people. Human beings. Innocent people’s lives are being torn apart. Maybe some are not innocent but that’s not the point. People are starving and freezing and being blown up by bombs. I’m not going to say more about this because you already know it, I just needed to say what I said as a premise. There’s no way the rest of the life of humankind isn’t condemned to live in suffering if we don’t get our act together. If one problem gets ‘resolved’ now, it's certain that others will come up if all people on this planet don’t come together. People affected by all kinds of issues, not only geopolitical issues or climate related issues. I mean the spoiled brat like me. I mean those protesting for and against Palestine. Listen, it can't get simpler. It’s just this. There’s nothing more to say. Money is what makes the world go round so here- I am putting in 3 lakh Indian Rupees into what I’m calling the ‘Life fund’. This is going to be viewable and accessible to all humans on the planet

We’re all different and we all know that- it's’ that simple. We know people have different opinions and/or different upbringings or whatever and we probably don’t agree with them but like I said it's just better to talk it out instead of killing each other. I bet some of you were secretly hoping there wouldn’t be a war but were too afraid and/or egoistic to just voice your opinions. So if this is what it takes-I’ll confess-I’ll tell you what an entitled asshole I am. I hope this will dissolve your ego. Now I am not explaining everything about me not because I’m trying to hide something but because, I’m not kidding one bit, it’ll probably take 20 years at least. And since we feel like we can put our guards down when someone talks about the worst things about them, that's what I’ll do. There are more, smaller ones too-

- I stalked someone on social media. I logged into that person's account and saw her messages and also messaged her from another account.
- I wrote exactly what I remembered for one subject's exam in school as one of my college application essays. The question happened to ask for an answer to something that I had studied in school for exams a few months ago. I may have well just copied off the textbook. I told my father after and he said it wasn't a huge deal
- I did something really cruel to someone. I broke her heart. Granted, a lot of explanations I gave to myself still make sense to me. And there are a lot. Too many. Anyway, that's not the point since I still knew I was wrong. At the end of the day even if 1 percent of me knew what I was doing was wrong that's enough. And it was more than one percent at different times. At times a bit more and at other times significantly more.

  Granted the fact that I know I'm so different that it'll literally take 20 years or more to explain everything I've ever thought and I'm not getting into that now and I think I have a good heart- unless I'm thinking highly of myself again.

- I've abused people using social media- even if they deserved it, it wasn't right.
- I think I've been given better opportunities and exposure than a lot of people I know. And I've not done justice to them. At all. This may not seem like a big deal, but for a lot of people it is a huge deal
- I'm racist internally-sometimes without realizing, sometimes with. I've never been overtly racist but yeah, I am on the inside.
- I'm addicted to ruining my own life. Yeah, there are reasons for this but still. My parents give me so much love and time and stuff like that but I'm still almost always in a terrible state of mind. And often I ruin everyone 's mood. Its really really really hard for you to grasp the extent of it. For years, very frequently I've made people at home cry a lot.
- I definitely overestimate myself. My self esteem is, I think, too high. I think of things that I guess generally come under the scope of philosophy that at least the people I've known all my life don't care about but yes of course I think they have the ability to think philosophically too and I think I'm literally a pro at everything else under the sun including football which is how I got into my high school on a scholarship. The scholarship wasn't for my entire school life, it was either the first year, or just one term of the first year and I think it was a 50 percent scholarship but still. I very well could have been the reason we lost so many matches all those years since I usually played as a striker. I didn't think I wasn't as good as I thought I was and

people thought I was since a few years before the scholarship I was really good. I was called for a national camp too. I was good at one thing that's shooting and always have been even in my high school but play can't otherwise. I think my self confidence, like my demeanor on the field translated into other team mates of mine believing that I was in fact really good. At the back of my mind I knew that I wasn't as good as I exuded, and the scholarship could very well have been given to someone who needed it and deserved it.

- I'm a sucker for literally everyone- so for example they say something they believed a month ago and we happened to be together, I'd say the same thing.
- The amount of unhealthy food I've had is just…and yeah, this is a bad thing. It doesn't seem like a terrible thing but I've literally and figuratively driven myself insane. Physiologically and psychologically. But I kept doing it. For more than 5 years. I don't know how I'm not dead already. I've finished a large tub of ice cream and more at once. Late at night. It gave me a rush and satisfaction at the time but in the long run- my body is going to be so messed up. Already is to a large extent. And I'm 22 at this moment. This could be chalked up to self destruction. And that in my opinion isn't something to pity someone. I knew it would harm me but didn't care. I don't know if I'll live till a decent age,

I didn't realize how much of an asshole I was till last year.

And I justified all of this, every wrong thing I ever did ,I justified with 'No one is saving the world. No one cares. I'll do anything to give myself a feeling of excitement just to survive a little bit more through life because I have to survive so eventually I can muster up the courage to try to save the world and if this makes surviving a little while more easier - due to the rush I'll get from doing something wrong or if it takes my mind away from the guilt I feel everyday of not having the courage to do something while knowing people are starving on the streets- or if it makes surviving easier (for example I took the easy way through with my college essay then I'd do it.

This is worth saying since obviously people are going to throw rocks at me or worse. I did admit to being internally racist. I'm completely ashamed of it and I know I'm not white- yes, of course that statement "I'm not white" is going to be controversial because-

- Saying that implies that I think being white is the 'best' for lack of a better word, and yes 'best' is also not the appropriate word to use. I know. I'll admit it-I don't really want to spend time finding a better word- it's anyway going to be misconstrued or 'construed' for that matter differently for different people. But I just might-I really don't know at the moment I'm writing this and all these thoughts are anyway in a mess and yes I'm going much less crazy than I have in many years but still I don't know when I'll scare someone with a suicidal message or go into a rut again and how I feel everyday affects

the quality of my writing. And I'm barely hanging in there. Anyway continuing on my point-white is generally considered the standard of racism against which to pit other colors. If the correct word instead of generally is traditionally or mostly or according to most people- I don't know. And I honestly couldn't care less. Digging up these facts like which word is the most appropriate is useful yes but extremely overrated. I initially thought of making different versions for different kinds of people- different in terms of all possible markers-race, religion, literacy level, socio-economic class even for different personality types and even people suffering from different mental illnesses. But it is highly possible that even with studying personality types they aren't a good way to really understand a person. Maybe something relatable to someone with Asperger's syndrome like me although undiagnosed- which yes hurts me because people- anyone I've ever known for that matter might think I'm being attention seeking. And I'll just say this because being the drama oriented people the human race-although I could use the word truth seeking equally too- if you I don't know find videos of me, for example playing football in my first school, which is on YouTube- not just me obviously, but of many kids including me or check the cameras of my first school- I actually did have friends which implies possessing social skills which is considered a trait of a neurotypical person and not someone with Aspergers- some insect bit me when I was like 8 at the back of my head. Yes, yes, yes, yes yes yes yes yes yes that sounds unbelievable obviously. Not the fact of the insect biting me but yeah- changing my life forever. No it wasn't a spider like spiderman- I didn't develop superhuman abilities. But often…Savant syndrome..aspergers…is associated with this. If you think I'm lying-yeah I do care but I care much more about humanity as a whole. The typical person wouldn't be admitting to stalking, hurting someone, being internally racist would they. Yes, that's also up to debate. And I did admit to having certain psychopathic traits which could lead you to believe I am a sneaky manipulative bitch who's playing with you- I definitely do think about things I said or will say like how stealing isn't hard and will if I haven't already be talking about how words can be used interchangeably and linguistics but no the most famous person in the world who's explored how complicated communication in Wittgenstein. The genius Ludwig Wittgenstein. Not some nutter like me.

I often say stuff like philosophy is the core of everything and it really annoys people. Or an umbrella term or something out of which psychology, science even math and influences business too. Like I learnt about marketing philosophies when I studied business in school. Or I don't know there are psychological influences in business like trying to understand which income bracket will buy which share. Philosophy led to the creation of psychology.

I don't even believe in writing a well structured, grammatically accurate academic research paper backed up with facts like statistics on climate change and

references to other academic sources with a proper citation list and a thesis statement. There I said it. And I doubt this is going to be taken seriously because of that or published (which I honestly don't see the point of since my purpose isn't to get this-whatever it is that I've written-put on Jstor or Springer or anything. Yes, I know given the way it's written it's not going to either.

And one reason I couldn't care less about statistics like I mentioned in the paragraph above is because THEY ARE ALL OVER IN ANY BOOK THAT'S RELIABLE OR A RELIABLE INTERNET SOURCE. No, I don't mean to shout for reasons people typically associate with shouting- I'm assuming since this whole write up is so long no one's going to bother to read every word carefully.

Yes, I couldn't care less about statistics . They do matter but not for my purpose here. If scientists didn't discover statistics in the first place like pollution levels and/or how many years we have to save us from ourselves..we'd be more screwed than we are now.

And I know also that if I push too hard either by being too 'fundamentalist' in pushing my agenda and it is an agenda after all even though it's not for myself or being too deconstructive- too technical-boiling every concept down to basics it annoys the hell out of people. Although it is my agenda too (you could phrase that as 'it is my agenda at the same time'-I'm saying this in reference to that 'both opposites are true' thing. Yes, you may say there's a difference between 'polar opposites' and just 'opposites'. There is but most people not in an academic debate or speech or ANYTHING academic and/or serious like a cross examination in court don't really know this- it is likely that the illiterate drug addict on the streets of India- or even if I say a working class person working in a financial thing in the worlds most educated country and who does in fact hold credible educational qualification he, she or whatever gender isn't likely to use this knowledge outside of work, if even in work. And, if they're a douchebag they might just play this knowledge to their advantage maybe with some random person who doesn't know this. And this-this 'intellectual capacity' may be the reason they deem themselves more worthy than the person they're fooling and so this might be the damn reason they believed it right to fool the person they did. Or the other way- because they're a douchebag they'll think of tricks and ways to mess with anyone they just happen to feel like messing with

The US did whatever shit it did in Iran- fact check and Vietnam but some people or a lot of people or some people (now you'll question me on the use of the word 'some' ughhh- no I haven't done a survey but have you- do you actually know the exact figure for how many people believe Muslim's are terrorists? Seriously? Does the uneducated ragpicker in India even know about what the US did? Or maybe you'd think that that's a biased country to pick because 'India Afghanistan and Pakistan' are the same country. Yes, someone on the internet did. Go to youtube and search for a 'geography class for racist people' by Lily Singh or Superwoman. Yes, that's just one person's dumb opinion. I don't know. Or maybe that person was just saying it to make a generalization for where brown people come from-I don't know. At least that was Superwoman's/Lilly Singh's interpretation and yeah maybe she just made that her opinion because she wanted to get back at that little shit because she was offended.

I don’t even know if Afghanistan is a predominantly brown country actually.

But anyway I presume most people would know that India and Pakistan are arch enemies.

And yeah, the word ‘terrorists’ which even I believe some Muslims are - that’s evident-they are because they’re pissed off at the entire world and how it works and how the white world is…whatever it is.

And they’re really pissed off. No I know two wrongs don’t make a right but maybe this’ two wrongs don’t make a right’ thing is justified in this real- non philosophy theory world because its how we fucking survive.

And yeah, Christianity is critiqued left right and center by one of their own-Friedrich Nietzche.

I know Islam has things like its attitude towards women. But there are more Muslims in India than in Pakistan. But this evades the thought process of some people because we’re so hell bent in our opinions.

And maybe muslims are degraded so much because Muslims are brown skinned too. Maybe this racism could also exacerbate the reason of branding them as terrorists or maybe exacerbate more. Because often race is associated with being uncivilized (a lot of the times) and maybe being ‘uncivilized’ is associated with being less developed than than a developed country and that opinion would lead to the unfairness of it all and that’s the bloody reason they are terrorists in the first place.

You remember 9/11? You guys fucking deserved it.

Awaiting my death sentence.

No they weren’t right in what they did. But often the line between justice for oneself and getting revenge isn’t clear. And everyone’s interpretation of this line differs.

Donald Trump is probably sending - I genuinely don’t know whether to use ‘the American Military’ or Assassins' or what- to me already and a) I don’t have the power to stop him and b) if he murders me and the world raises more and more about what a dick he is rather how much more of a dick he is although it is expected of him to at least make some stance against me.

And also, Donald John Trump-if to make you case more credible: I’m also lesbian and brown and one of my ultimate aims is to do with climate change.

And I hate the tone of this write up. To me it sounds like a rich bitch valley girl or for that matter any kid from my old school. And of course this is rude to valley girl. I will do anything to strike a chord with as many people as I can, and hence I used the word ‘bitch’. I have used this word to appease people who thought the way I used to.

And no innocent people didn't deserve to die in the 9/11. But if that's what it takes….yes, I know that's blunt. It's too blunt. It's harsh. And stupid. But no I wouldn't put it any other way.

And Donald Trump is fucked up but so is Mr Modi, the prime minister of my country by the way. And I know Donald Trump wasn't even Prime Minister when the 9 -11 happened. And I know America doesn't have 'prime ministers'

And so was the Tsar of Russia- Nicholas the 2nd-was that his name? The guy associated with the Russian Revolution. And whatever and whoever that led to the third estate if that's what it was called to starve in France that led to the French revolution.

And the British for attempting and succeeding to colonise as many countries as thye could.

And Justin Bieber for being a dick

And Amber Heard for being a bitch

I seriously have had to do research about celebrities.

And Kanye West for that Award show fiasco where he said whatever he said to the effect of Beyonce has better songs than Taylor Swift when she won the award.

And yes, I'm not embarrassed to admit that I love some of Justin Bieber's songs.

And Jake Paul is a dick and so is Logan Paul.

And I don't like Harry Styles either. Some Drectioner is really going to come banging at my door to slap me. Or worse. Or for that matter any fan of Harry Styles. I love One Direction's music. Probably my second favourite band in the world and I do like a few songs of Harry Styles.

And so is Daniel Preda an ass after that Connor Franta thing.

And you know Pakistani terrorists attacked India too. Just look up '26/11'. But just hear Kasab's confession.

No, I'm not taking the terrorists' side. Not for 9 11 not for 26 11 and whatever shit they've done anywhere in the world.

And when I wrote Kashmir should belong to India and Pakistan, I meant it should belong to every country in the world. Yeah, that is idealistic, and consequently stupid.

Yeah the personal is political but the opposite isn't mostly true.

And there was a sexual crime allegation against Cristiano Ronaldo which is bad… obviously. At least according to most people. Maybe not or maybe for him IF those allegations were true.

And feminist reporters who ask tennis players why men and women don’t earn equally as prize money or whatever- know that women earn more in the modeling industry.

No two wrongs don’t make a right-I KNOW- in fact that’s my focal point for this entire write up. Or the essence that I hope I can make run through this as a whole.

I’m ready to bribe people to take action. If that’s what it takes. Yes, I just said that. It's illegal, I know. Not that I have a lot of money. Neither does my family. I mean to bribe world leaders that is. I am from the upper class of society though- just saying and with whatever money I have in my account for which I haven’t worker a single day and if my family decides to support me on this venture or any family friends or anyone in terms of giving me money that is, with whatever money I have- I will go to any lengths I will bribe whoever I can with whatever money I have. It’s not like I’m not going to jail anyway for all the controversial stuff. Or beheaded for that matter. I’m ready to move heaven and earth to take save the world because that’s the only reason I’m alive till now- I would have had the guts to kill myself maybe at the age of 10 if I didn’t know that this is what I had to do with my life and wouldn’t die satisfactorily or go to hell (if that exists) if I didn’t get myself to take action. And I’ve destroyed myself in every possible way for the last 12 years, as punishment every single day for not taking action. Because if I continued to hurt myself it might motivate me to take action in order to stop the hurt. No, I'm not trying to make you pity me. And I know this sounds like a movie. A lot of us love watching movies. And people might not have taken Greta Thunberg seriously, if she didn’t get emotional about how people had ‘ruined her childhood’. I wouldn’t say the same applies to me. I don't think my ‘childhood has been ruined by the world’ because I could have done something about it instead of wallowing in self pity for years. And I’m an asshole too of course for all my sins and for justifying those sins in whatever ways I did.

And by the way, I don’t mean that bit about the US deserving the 9 11. I said that to generate controversy. I hope I have succeeded. If that even makes logical sense- can re-stating one’s opinion in 1 communication (this write up), really create a controversey? It doesn’t seem logical to me but humans are weird. Obviously.

Yes yes yes yes yes yes yes yes yes yes yes I know how this sounds but if crime of any kind didn’t exist people wouldn’t know about what’s wrong. I know how this sounds there are bad things in the world but we couldn’t do without them. If a villain in a movie didn’t exist, there would be no movie. I know I know I know I know…is the villain really a terrible person then? I know what you’re thinking. All too well. Genuinely. I know I know I know. I’ll say this a billion times. Zillion. Trillion. Consciously of course the villain wasn’t right for say theft. But poor people steal to survive too. Some of them do. Or some of them do drugs because that’s the only high they’ll get in their lives. I do not condone their act of theft at all but neither do I condone what some affluent people do. Again, two wrongs don’t make a right but in the real practical world that’s how things are. The degree to which people do what we consider ‘wrong’ is different, but that is in no way the point, in my opinion.

People are dying . As of 5 November 2024, over 45,000 people (43,391 Palestinian[1] and 1,706 Israeli). Please, I am down on my knees begging you. Lets help them.

I know my fate. One day my name will be associated with the memory of something tremendous — a crisis without equal on earth, the most profound collision of conscience, a decision that was conjured up against everything that had been believed, demanded, hallowed so far. I am no man, I am dynamite."

-Friedrich Nietzsche

There is so much suffering. None of which I can ever imagine. But to stop it for good the entire world needs to come together. Christian people, Jewish people, Muslim people, Hindu people, Buddhist people. I know I have offended so many people in this whole thing and I'm sorry- I just wanted this to gain controversy so this gets more attention. What happened in World War 1 can happen again. What happened in World War 2 can happen again. What happens to the house help everyday (that is them not enjoying the life that their employers do) will continue to happen. This happens in so many households including my own. Racism, Xenophobia, Homophobia (and all the phobias) will continue to rip apart a million more people if we don't come together. What happened during the Holocaust will happen again. I am begging you- please love. There will be people freezing on the streets of Delhi that too with not enough food in their bellies their stomachs screaming while I'd be coated with thick blankets in a heated room, as has already been happening for decades. The poor homeless people on the streets of Delhi will continue to live without any hope and with pain. What's happening between Israel and Palestine and Russia and Ukraine will happen somewhere else. I am down on my knees, imploring you to see reason. The next time some innocent life is taken it may be your or your parents or your son or your daughter or anyone you care about. STOP THIS INSANITY! STOP THIS HATE. I KNOW THIS IS RIDOCULOUS OKAY I KNOW THIS WHOLE THING IS RIDICULOUS. AND I DON'T KNOW HOW TO DEFEND THAT. I KNOW I'M GOING TO BE CALLED A MORON FOR EVEN THINKING WHAT I WANT FOR THE WORLD IS POSSIBLE AND A LOT OF THINGS DON'T MAKE SENSE AND YEAH, THERE'S NOT MUCH TO SAY; THIS IS PURELY AND TOTALLY RIDICULOUS. BUT I'VE FELT IT VISCERALLY- WE CAN ACHIEVE, FOR NON RELIGOUS PEOPLE-A BETTER LIFE AND FOR RELIGIOUS PEOPLE-SALVATION, PARADISE, YESHUA, MOKSHA. I don't know what to say or how many times to say this but I know this is just pure insanity. But there are people freezing in Delhi, homeless people on the streets of Pakistan with their stomachs screaming. Saif-Ali Khan being stabbed. Another possible Geroge Flloyd case in America. And just in general, suffering and pain. Breakups, suicides, theft, extortion, terrorism, floods, someone being persecuted for their sexuality or the colour of their skin or just being treated differently and discriminately, rape, domestic abuse, emotional abuse, corruption, bribery, hypocrisy and SO MUCH pain that I'll never have the words for. People screaming just for 2 grains of rice just to

keep them going. And to keep them going for what? If there's one thing I can't deny, one thing that I believe with all my heart in this write up its that trying to 'solve' for lack of a better world will never ever be enough. There's no way to describe all the suffering in the world and you know it.
Bible
English

Here are some Bible verses about asking for forgiveness:

1. **Proverbs 17:9**
   He that covereth a transgression seeketh love; But he that repeateth a matter separateth very friends"
2. **2 Chronicles 7:14**
   "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.
3. **Proverbs 28:13**
4. **He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy".**
   1 John 1:9
5. **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**
6. **Psalm 103:12**
7. **As far as the east is from the west, so far hath he removed our transgressions from us.**
8. **Micah 7:19**
9. **He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.**
10. **Matthew 6:14**
    For if ye forgive men their trespasses, your heavenly Father will also forgive you:
11. **Psalm 130**

    "Be kind and compassionate to one another, forgiving each other, just as in Christ God has forgiven you"
12. **Out of the depths have I cried unto thee, O LORD.**

13. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
14. 3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?
15. 4 But there is forgiveness with thee, that thou mayest be feared.
16. 5 I wait for the LORD, my soul doth wait, and in his word do I hope.
17. 6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.
18. 7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.
19. 8 And he shall redeem Israel from all his iniquities.

20. **Ephesians 4:32**

21. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

22. Mandarin

- Zhē yǎn guòcuò de, xúnqiú àiqíng; tiāo tì shì de, líjiàn péngyǒu. (Proverbs 17:9 and)
- Zhè chēngwèi wǒ míng xià de zǐmín , ruò shì zìbēi , dǎogào , xúnqiú wǒde miàn , zhuǎn lí tāmende è xíng , wǒ bì cóng tiān shàng chuí tīng , shèmiǎn tāmende zuì , yīzhì tāmende dì .(2 Chronicles 7:14 and)
- Zhēyǎn zìjǐ zuì guo de , bì bù xiǎng tōng . chéngrèn lí qì zuì guo de , bì méng liánxù .(Proverbs 28:13 and)
- Wǒmen ruò rèn zìjǐ de zuì , shén shì xìnshí de , shì gōngyì de , bìyào shèmiǎn wǒmen de zuì , xǐ jìng wǒmen yīqiè de bú yì - □□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (1 John 1:9 and)
- Dōng lí xī yǒu duō yuǎn , tā jiào wǒmen de guo fàn , lí wǒmen yě yǒu duō yuǎn .□□□□□□□□□□□□□□□□□□□□□□(Psalm 103:12 and
- Bì zaì liánmǐn wǒmen , jiāng wǒmen de zuìniè tā zaì jiǎo xià , yòu jiāng wǒmen de yīqiè zuì tóu yú shēn hǎi . (Micah 7:19 and)
- Nǐmen raóshù rén de guò fàn , nǐmen de tiān fù yě bì raóshù nǐmen de guò fàn . (Matthew 6:14)

-Yēhéhuá a , wǒ cóng shēn chù xiàng nǐ qiúgào .

2 Zhǔ a , qiú nǐ tīng wǒde shēngyīn . yuàn nǐ zhāi ěr tīng wǒ kěnqiú de shēngyīn .

3 Zhǔ Yēhéhuá a , nǐ ruò jiū chá zuìniè , shuí néng zhàn dé zhù ne
.
4 Dàn zaì nǐ yǒu shèmiǎn zhī ēn , yào jiào rén jìngwèi nǐ .
5 Wǒ děnghòu Yēhéhuá , wǒde xīn děnghòu . wǒ yě yǎngwàng
tāde huà .
6 Wǒde xīn děnghòu zhǔ , shēng yú shǒu yè de , děnghòu tiān
liàng , shēng yú shǒu yè de , děnghòu tiān liàng .
7 Yǐsèliè a , nǐ dāng yǎngwàng Yēhéhuá . yīn tā yǒu cíaì , yǒu
fēngshèng de jiùēn .
8 Tā bì jiùshú Yǐsèliè tuōlí yīqiè de zuìniè .
(Psalm 130)

-Bìng yào yǐ ēncí xiāng daì , cún liánmǐn de xīn , bǐcǐ raóshù , zhèng rú shén zaì Jīdū lǐ raóshù le nǐmen yíyàng .

Spanish

- El que perdona la ofensa cultiva el amor;
  el que insiste en la ofensa divide a los amigos. (Proverbs 17:9)

- si mi pueblo, que lleva mi nombre, se humilla y ora, y me busca y abandona su mala conducta, yo lo escucharé desde el cielo, perdonaré su pecado y restauraré su tierra. (2 Chronicles 7:14)
- Quien encubre su pecado jamás prospera;
  quien lo confiesa y lo deja, alcanza la misericordia. (Proverbs 28:13)
- Si confesamos nuestros pecados, Dios, que es fiel y justo, nos los perdonará y nos limpiará de toda maldad. (1 John 1:9)

Tilll now NVI-New international version mostly
Now doing rema valera

- Cuanto está lejos el oriente del occidente, hizo alejar de nosotros nuestras rebeliones. (Psalm 103:12)
- Él volverá a tener misericordia de nosotros; sepultará nuestras iniquidades, y echará en lo profundo del mar todos nuestros pecados. (Micah 7:19/Miqueas 7:19)
- Porque si perdonáis a los hombres sus ofensas, os perdonará también a vosotros vuestro Padre celestial (Matthew 6:14/Mateo 6:14)
- **Esperanza en que Jehová dará redención**

Cántico gradual.

130

De lo profundo, oh Jehová, a ti clamo.

2

Señor, oye mi voz;

Estén atentos tus oídos

A la voz de mi súplica.

3

JAH, si mirares a los pecados,

¿Quién, oh Señor, podrá mantenerse?

4

Pero en ti hay perdón,

Para que seas reverenciado.

5

Esperé yo a Jehová, esperó mi alma;

En su palabra he esperado.

6

Mi alma espera a Jehová

Más que los centinelas a la mañana,

Más que los vigilantes a la mañana.

7

Espere Israel a Jehová,

Porque en Jehová hay misericordia,

Y abundante redención con él;

- **8**

  Y él redimirá a Israel

  De todos sus pecados.

  (Psalm 130/Salmos 130)
- Antes sed benignos unos con otros, misericordiosos, perdonándoos unos a otros, como Dios también os perdonó a vosotros en Cristo. (Ephesians 4:32/Efesios 4:32)

Arabic
Van Dyck version
Proverbs 17:9

مَنْ يَسْتُرْ مَعْصِيَةً يَطْلُبُ ٱلْمَحَبَّةَ، وَمَنْ يُكَرِّرْ أَمْرًا يُفَرِّقْ بَيْنَ ٱلْأَصْدِقَاءِ

2 Chronicles 7:14

"فَإِذَا تَوَاضَعَ شَعْبِي ٱلَّذِينَ دُعِيَ ٱسْمِي عَلَيْهِمْ وَصَلَّوْا وَطَلَبُوا وَجْهِي وَرَجَعُوا عَنْ طُرُقِهِمِ ٱلرَّدِيَّةِ، فَإِنِّي أَسْمَعُ مِنَ ٱلسَّمَاءِ وَأَغْفِرُ خَطِيَّتَهُمْ وَأُبْرِئُ أَرْضَهُمْ."

Proverbs 28:13

"مَنْ يَكْتُمُ ذُنُوبَهُ لَا يَنْجَحُ، وَمَنْ يُقِرُّ بِهَا وَيَتْرُكُهَا يُرْحَمُ."

1 John 1:9

"إِنِ ٱعْتَرَفْنَا بِخَطَايَانَا، فَهُوَ أَمِينٌ وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ."

Psalm 103:12

"كَبُعْدِ ٱلْمَشْرِقِ عَنِ ٱلْمَغْرِبِ، أَبْعَدَ عَنَّا مَعَاصِيَنَا."

Micah 7:19

"بَعُودُ يَرْحَمُنَا. يَدُوسُ آثَامَنَا، وَتَطْرَحُ فِي أَعْمَاقِ ٱلْبَحْرِ جَمِيعَ خَطَايَاهُمْ."

Matthew 6:14

"فَإِنَّهُ إِنْ غَفَرْتُمْ لِلنَّاسِ زَلَّاتِهِمْ، يَغْفِرْ لَكُمْ أَيْضًا أَبُوكُمُ ٱلسَّمَاوِيُّ."

Here is Psalm 130 (المزمور 130)

مزمور

1. مِنَ الأَعْمَاقِ صَرَخْتُ إِلَيْكَ يَا رَبُّ.
2. يَا رَبُّ، اسْمَعْ صَوْتِي. لِتَكُنْ أُذُنَاكَ مُصْغِيَتَيْنِ إِلَى صَوْتِ تَضَرُّعَاتِي.
3. إِنْ كُنْتَ تُرَاقِبُ الآثَامَ يَا رَبُّ، يَا سَيِّدُ، فَمَنْ يَقِفُ؟
4. لأَنَّ عِنْدَكَ الْمَغْفِرَةَ، لِكَيْ يُخَافَ مِنْكَ.
5. انْتَظَرْتُكَ يَا رَبُّ. انْتَظَرَتْ نَفْسِي، وَبِكَلِمَتِكَ رَجَوْتُ.
6. نَفْسِي تَنْتَظِرُ الرَّبَّ أَكْثَرَ مِنَ الْمُرَاقِبِينَ الصَّبَاحَ. أَكْثَرَ مِنَ الْمُرَاقِبِينَ الصَّبَاحَ.
7. لِيَرْجُ إِسْرَائِيلُ الرَّبَّ، لأَنَّ عِنْدَ الرَّبِّ الرَّحْمَةَ، وَعِنْدَهُ فِدًى كَثِيرٌ.
8. وَهُوَ يَفْدِي إِسْرَائِيلَ مِنْ كُلِّ آثَامِهِ.

Ephesians 4:32 (أفسس 4:32)

وَكُونُوا لُطَفَاءَ بَعْضُكُمْ نَحْوَ بَعْضٍ، شَفُوقِينَ، مُتَسَامِحِينَ، كَمَا سَامَحَكُمُ اللهُ أَيْضًا فِي ٱلْمَسِيحِ.

Portuguese

"O que encobre a transgressão adquire amor, mas o que traz o assunto à tona separa os maiores amigos."

(Proverbs 17:9/Provérbios 17:9)

"Se o meu povo, que se chama pelo meu nome, se humilhar, e orar, e me buscar, e se converter dos seus maus caminhos, então, eu ouvirei dos céus, perdoarei os seus pecados e sararei a sua terra."

(2 Chronicles 7:14/2 Crônicas 7:14)

O que encobre as suas transgressões nunca prosperará; mas o que as confessa e deixa alcançará misericórdia."

(Proverbs 28:13/Provérbios 28:13)

Se confessarmos os nossos pecados, ele é fiel e justo para nos perdoar os pecados e nos purificar de toda injustiça."

(1 John 1:9/1 João 1:9)

Quanto dista o Oriente do Ocidente, assim afasta de nós as nossas transgressões.

(Psalm 103:12/Salmos 103:12)

Tornará a ter compaixão de nós; pisará aos pés as nossas iniquidades e lançará todos os nossos pecados nas profundezas do mar."

(Micah 7:19/Miquéias 7:19)

Porque, se perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará."

(Matthew 6:14/Mateus 6:14)

"Das profundezas clamo a ti, Senhor!

Senhor, ouve a minha voz; estejam atentos os teus ouvidos à voz das minhas súplicas.

Se tu, Senhor, observares as iniquidades, Senhor, quem subsistirá?

Mas em ti há perdão, para que te temas.

Espero pelo Senhor, a minha alma o espera, e espero na sua palavra.

A minha alma anseia pelo Senhor, mais do que os guardas pelo dia e pela noite.

Espere Israel no Senhor, pois no Senhor há misericórdia, e com ele há abundante redenção.

Ele remirá Israel de todas as suas iniquidades.

(Psalm 130/Salmo 130)

Antes, sede uns para com os outros benignos, misericordiosos, perdoando-vos uns aos outros, como também Deus vos perdoou em Cristo."

(Ephesians 4:32/Efésios 4:32)

Japanese

[illegible]
[illegible]

(Proverbs 17:9.[illegible], **Shin Kyōdō-yaku Seisho):**

[illegible]

(2 Chronicles 7:14/([illegible], Shin Kyōdō-yaku Seisho)

[illegible]

[illegible]

(Proverbs 28:13.[illegible], Shin Kyōdō-yaku Seisho)

[illegible]

(1 John 1:9/ [illegible], Shin Kyōdō-yaku Seisho)

[illegible]

[illegible]

(Psalm 103:12/[illegible], Shin Kyōdō-yaku Seisho)

[illegible]

[illegible]

[illegible]

[illegible]

(Micah 7:19/[illegible], Shin Kyōdō-yaku Seisho)

[illegible]

(Matthew 6:14/[illegible], **Shin Kyōdō-yaku Seisho):)**

[illegible]

(Matthew 6:14/([illegible], Shin Kyōdō-yaku Seisho)

Here is Psalm 130 in the Japanese New Interconfessional Translation ([illegible], Shin Kyōdō-yaku Seisho):

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]

(Psalm 130/[illegible], Shin Kyōdō-yaku Seisho)

[illegible]

(Ephesians 4:32/[illegible], Shin Kyōdō-yaku Seisho)

Hindi

जो अपनी गलती को छिपाता है, वह प्रेम को ढूंढता है,

परंतु जो उसे बार-बार प्रकट करता है, वह अपने लिए शत्रुता उत्पन्न करता है।”

(Proverbs 17:9)

यदि मेरे लोग, जो मेरे नाम से कहलाते हैं, दीन होकर प्रार्थना करें, और मेरी खोज करें, और अपने बुरे मार्गों से फिर जाएं, तो मैं आकाश से सुनकर उनके पापों को क्षमा करूंगा, और उनके देश को अच्छा करूंगा।”

(2 Chronicles 7:14)

जो अपनी गलतियों को छिपाता है, वह सफल नहीं होगा,

परंतु जो उन्हें स्वीकार करके छोड़ देता है, वह दया पाएगा।”

(Proverbs 28:13)

यदि हम अपने पापों को मान लें, तो वह विश्वासयोग्य और न्यायपूर्ण है, कि हमारे पापों को क्षमा करे, और हमें सब अधर्म से शुद्ध करे।

(1 John 1:9)

”जैसे पूरब पश्चिम से दूर है, वैसे उसने हमारे अपराधों को हमसे दूर कर दिया है।”

Psalm 103:12

वह फिर हमें दया करेगा, हमारे अपराधों को कुचल डालेगा, और तुम हमारे सारे पापों को समुद्र की गहराई में डाल दोगे।

Micah 7:19

Russian

-"Кто покрывает проступок, тот ищет любви, а кто напоминает о нем, тот разжигает вражду." (Proverbs 17:9/)

- "И если смирится народ Мой, над которым названо имя Мое, и будут молиться, и искать лица Моего, и отвергнут свои злые пути, тогда Я услышу с неба и прощу грех их, и исцелю землю их." **(2 Паралипоменон 7:14)**

-"Кто скрывает преступления свои, тот не будет иметь успеха, а кто исповедует и оставляет их, тот помилован будет." (Притчи 28:13)

-"Если исповедуем свои грехи, то Он, будучи верен и праведен, простит нам грехи наши и очистит нас от всякой неправды." (1 Иоанна 1:9)

-"Далеко от нас □□ удает.(Псалом 103:12)

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-"Он снова умилосердится над нами и изгладит беззакония наши; Ты ввергнешь во глубины морские все грехи наши." (Micah 7:19/Синодальный перевод)

-Ибо если вы будете прощать людям согрешения их, то простит и вам Отец ваш Небесный."- (Matthew 6:14/Синодальный перевод):

1. Из глубины взываю к Тебе, Господи!
2. Господи! услышь голос мой. Да будут уши Твои внимательны к голосу молений моих.
3. Если Ты, Господи, будешь замечать беззакония, — Господи! кто устоит?
4. Но у Тебя прощение, да благоговеют пред Тобою.
5. Надеюсь на Господа, надеется душа моя; на слово Его уповаю.
6. Душа моя ожидает Господа более, нежели стражи — утра, более, нежели стражи — утра.
7. Да уповает Израиль на Господа, ибо у Господа милость, и многое у Него избавление,
8. и Он избавит Израиля от всех беззаконий его. (Psalm 130/Псалом 129 in the Russian numbering from the Синодальный перевод:)

-Но будьте друг ко другу добры, сострадательны, прощайте друг друга, как и Бог во Христе простил вас (Ephesians 4:32/Синодальный перевод)

Hindi

"जो अपराध को ढाँप देता है, वह प्रेम को बढ़ाता है; परन्तु जो बात को बार-बार याद दिलाता है, वह घनिष्ठ मित्रों को अलग कर देता है।"

यह पद हमें सिखाता है कि क्षमा और प्रेम दूसरों के साथ हमारे संबंधों को मजबूत बनाते हैं, जबकि बार-बार गलतियों को याद दिलाने से संबंधों में दूरियां पैदा होती हैं।

नीतिवचन **17:9 (Proverbs 17:9)**

"और यदि मेरे लोग, जो मेरे नाम से कहलाते हैं, अपने आप को नम्र करें और प्रार्थना करें और मेरे दर्शन के खोजी हों और अपनी बुरी चालचलन से फिरें, तो मैं स्वर्ग में से सुनूँगा और उनका पाप क्षमा करूँगा और उनके देश को चंगा करूँगा।"

यह पद हमें सिखाता है कि नम्रता, प्रार्थना, और बुराई से मन फिराकर ईश्वर की ओर लौटने से वह हमारी प्रार्थनाओं को सुनता है, हमारे पापों को क्षमा करता है, और हमारे जीवन और देश को पुनर्स्थापित करता है।**7:14 (2 Chronicles 7:14)**

"जो अपने अपराधों को छिपाता है, उसका कार्य सफल नहीं होता; परन्तु जो उन्हें मान लेता और छोड़ देता है, उस पर दया की जाएगी।"

यह पद हमें सिखाता है कि अपने पापों को छिपाने के बजाय उन्हें स्वीकार करना और उन्हें छोड़ देना ईश्वर की कृपा और दया प्राप्त करने का मार्ग है।

2 इतिहास नीतिवचन **28:13 (Proverbs 28:13)**

"यदि हम अपने पापों को मान लें, तो वह विश्वासयोग्य और धर्मी है, जो हमारे पापों को क्षमा करे और हमें सब अधर्म से शुद्ध करे।"

यह पद हमें आश्वासन देता है कि यदि हम अपने पापों को ईमानदारी से स्वीकार करते हैं, तो परमेश्वर अपनी वफादारी और धार्मिकता के अनुसार हमें क्षमा करता है और हमें पवित्रता प्रदान करता है।**1 यूहन्ना 1:9 (1 John 1:9)**

"पूरब से पश्चिम की जितनी दूरी है, उतनी ही दूर उसने हमारे अपराधों को हमसे हटा दिया है।"

यह पद हमें सिखाता है कि परमेश्वर का क्षमा असीम है। वह हमारे पापों को इतनी दूर कर देता है कि वे हमारे जीवन में फिर से प्रभाव नहीं डालते। यह उसकी असीम दया और प्रेम का प्रमाण है।

भजन संहिता **103:12 (Psalm 103:12)**

"वह फिर से हम पर दया करेगा; हमारे अधर्म को पददलित करेगा। तू हमारे सब पापों को गहराई में डाल देगा।"

यह पद हमें परमेश्वर की अद्भुत दया और क्षमा की याद दिलाता है। वह हमारे पापों को न केवल क्षमा करता है बल्कि उन्हें इस तरह से हटा देता है कि वे हमें कभी परेशान न करें।मीका **7:19 (Micah 7:19)**

"यदि तुम मनुष्यों के अपराधों को क्षमा करोगे, तो तुम्हारा स्वर्गीय पिता भी तुम्हें क्षमा करेगा।"

यह पद हमें सिखाता है कि दूसरों को क्षमा करना हमारे लिए भी परमेश्वर की क्षमा प्राप्त करने का मार्ग है। यह हमें विनम्रता और प्रेम में जीवन जीने की प्रेरणा देता है।मत्ती **6:14 (Matthew 6:14)**

1. हे यहोवा, मैं गहराई से तेरी दोहाई देता हूँ।

2. हे प्रभु, मेरी सुन! मेरे गिड़गिड़ाने की आवाज़ पर ध्यान दे।
3. यदि तू अधर्म पर ध्यान रखे, हे यहोवा, तो कौन ठहर सकता है?
4. परन्तु तेरे पास क्षमा है, ताकि तेरा भय मानें।
5. मैं यहोवा की बाट जोहता हूँ, मेरी आत्मा बाट जोहती है, और मैं उसकी वाणी पर भरोसा रखता हूँ।
6. पहरूए के सुबह की बाट जोहने से भी अधिक, मेरी आत्मा प्रभु की बाट जोहती है।
7. हे इस्राएल, यहोवा पर आशा रख; क्योंकि यहोवा के पास करुणा है, और छुटकारे की बहुतायत है।
8. और वही इस्राएल को उसके सब अधर्मों से छुड़ाएगा।(भजन संहिता 130 Psalm 130)

"एक दूसरे के साथ भलाई से पेश आओ और करूणामय बनो। जिस प्रकार परमेश्वर ने मसीह में होकर तुम्हारे अपराध क्षमा किए, तुम भी वैसे ही एक दूसरे को क्षमा करो।"

यह पद हमें सिखाता है कि हमें अपने संबंधों में दया, करुणा, और क्षमा का व्यवहार करना चाहिए, जैसा परमेश्वर ने हमें मसीह के माध्यम से क्षमा किया है। यह प्रेम और मेलमिलाप का एक सुंदर संदेश है।

इफिसियों 4:32 (Ephesians 4:32)

Bengali

"[illegible], [illegible]; [illegible] [illegible], [illegible]"

[illegible], [illegible], [illegible] 17:9 (Proverbs 17:9)

"[illegible], [illegible], [illegible]-[illegible]

[illegible]"

[illegible]2 ([illegible] 7:14 2 Chronicles 7:14)

"[illegible]"

[illegible] ([illegible] 28:13 Proverbs 28:13)

Bengali Common Language Version (BCLV):
"[illegible]"

[illegible] (1 [illegible] 1:9 1 John 1:9)

Bengali Common Language Version (BCLV):
"[illegible]"

[illegible] 103:12 (Psalm 103:12)

Bengali Common Language Version (BCLV):
"[illegible]"

[illegible] ([illegible] 7:19 Micah 7:19)

"[illegible]"

[illegible] ([illegible] 6:14 Matthew 6:14)

Bengali Common Language Version (BCLV):

1. [illegible]
2. [illegible]
3. যদি তুমি অপরাধের প্রতি লক্ষ্য করো, তবে কে দাঁড়াতে পারে?
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]

[illegible] ([illegible] 130 Psalm 130)

German

Proverbs 17:9 in the Lutherbibel (2017) is:

"Wer eine Übertretung zudeckt, sucht Liebe; aber wer sie wiederholt, entfremdet den Freund."

2 Chronicles 7:14 in the Lutherbibel (2017) is:

"Wenn mein Volk, über dem mein Name genannt ist, sich demütigt, betet und mein Angesicht sucht und sich von ihren bösen Wegen bekehrt, so will ich vom Himmel her hören und ihre Sünden vergeben und ihr Land heilen."

Proverbs 28:13 in the Lutherbibel (2017) is:

"Wer seine Übertretungen verdeckt, wird nicht gelingen; wer sie aber bekennt und lässt, wird Barmherzigkeit erlangen."

1 John 1:9 in the Lutherbibel (2017) is:

"Wenn wir aber unsere Sünden bekennen, ist er treu und gerecht, dass er uns die Sünden vergibt und uns reinigt von aller Ungerechtigkeit."

Psalm 103:12 in the Lutherbibel (2017) is:

"So weit der Osten ist vom Westen, hat er unsere Übertretungen von uns entfernt."

Micah 7:19 in the Lutherbibel (2017) is:

"Er wird sich wieder über uns erbarmen, unsere Missetaten treten und unsere Sünden in die Tiefe des Meeres werfen."

Matthew 6:14 in the Lutherbibel (2017) is:

"Denn wenn ihr den Menschen ihre Vergehungen vergebt, so wird euch auch euer himmlischer Vater eure Vergehungen vergeben."

Psalm 130 in the Lutherbibel (2017) is:

1. Aus der Tiefe rufe ich, Herr, zu dir!
2. Herr, höre meine Stimme, lass deine Ohren merken auf die Stimme meines Flehens!
3. Wenn du, Herr, Sünden in Erinnerung behältst, Herr, wer wird bestehen?
4. Aber bei dir ist Vergebung, damit man dich fürchte.
5. Ich harre des Herrn, meine Seele harret, und ich hoffe auf sein Wort.
6. Meine Seele wartet auf den Herrn mehr als die Wächter auf den Morgen, ja, mehr als die Wächter auf den Morgen.
7. Israel, hoffe auf den Herrn! Denn bei dem Herrn ist die Gnade, und bei ihm ist die Erlösung in Fülle.
8. Und er wird Israel erlösen von allen seinen Missetaten.

Ephesians 4:32 in the Lutherbibel (2017) is:

"Seid aber untereinander freundlich und herzlich und vergebt einander, wie auch Gott in Christus euch vergeben hat."

Proverbs 17:9 in the Einheitsübersetzung (German) is:

"Wer eine Verfehlung zudeckt, sucht Liebe, wer sie aber immer wieder anspricht, trennt vertraute Freunde."

2 Chronicles 7:14 in the Einheitsübersetzung (German) is:

"Wenn mein Volk, über dem mein Name genannt ist, sich demütigt, betet und mein Angesicht sucht und sich von seinen bösen Wegen bekehrt, so will ich vom Himmel her hören, ihre Sünden vergeben und ihr Land heilen."

Proverbs 28:13 in the Einheitsübersetzung (German) is:

"Wer seine Verfehlungen verdeckt, wird nicht gelingen; wer sie aber bekennt und lässt, wird Barmherzigkeit erlangen."

1 John 1:9 in the Einheitsübersetzung (German) is:

"Wenn wir unsere Sünden bekennen, ist er treu und gerecht, dass er uns die Sünden vergibt und uns reinigt von aller Ungerechtigkeit."

Psalm 103:12 in the Einheitsübersetzung (German) is:

"Sofern der Osten vom Westen ist, hat er unsere Übertretungen von uns entfernt."

Micah 7:19 in the Einheitsübersetzung (German) is:

"Er wird sich wieder über uns erbarmen, unsere Missetaten treten und unsere Sünden in die Tiefen des Meeres werfen."

Matthew 6:14 in the Einheitsübersetzung (German) is:

"Denn wenn ihr den Menschen ihre Verfehlungen vergebt, wird euch euer himmlischer Vater auch vergeben."

Psalm 130 in the Einheitsübersetzung (German) is:

1. Aus der Tiefe rufe ich zu dir, Herr.

2. Herr, höre meine Stimme, lass deine Ohren merken auf die Stimme meines Flehens.
3. Wenn du, Herr, Sünden im Gedächtnis behältst, Herr, wer wird bestehen?
4. Aber bei dir ist Vergebung, damit man dich fürchte.
5. Ich harre des Herrn, meine Seele harret, und ich hoffe auf sein Wort.
6. Meine Seele wartet auf den Herrn mehr als die Wächter auf den Morgen, ja, mehr als die Wächter auf den Morgen.
7. Israel, hoffe auf den Herrn! Denn bei dem Herrn ist die Gnade, und bei ihm ist die Erlösung in Fülle.
8. Und er wird Israel erlösen von allen seinen Missetaten.

Ephesians 4:32 in the Einheitsübersetzung (German) is:

"Seid aber zueinander freundlich und herzlich und vergebt einander, wie auch Gott in Christus euch vergeben hat."

French

Proverbs 17:9 in the Louis Segond version of the Bible is:

"Celui qui couvre une offense cherche l'amour, mais celui qui la rappelle dans ses discours divise les amis."

2 Chronicles 7:14 in the Louis Segond version of the Bible is:

"Si mon peuple sur qui mon nom est invoqué s'humilie, prie, et cherche ma face, et s'il se détourne de ses mauvaises voies, je l'exaucerai des cieux, je lui pardonnerai son péché, et je guérirai son pays."

Proverbs 28:13 in the Louis Segond version of the Bible is:

"Celui qui cache ses transgressions ne prospère pas, mais celui qui les avoue et les délaisse obtient miséricorde."

1 Jean 1:9/I John 1:9

Si nous confessons nos péchés, il est fidèle et juste pour nous les pardonner, et pour nous purifier de toute iniquité

Autant l'orient est éloigné de l'occident, Autant il éloigne de nous nos transgressions. (Psalm 103:12/Psaumes 103:12)

Il aura encore compassion de nous, Il mettra sous ses pieds nos iniquités; Tu jetteras au fond de la mer tous leurs péchés. (Micah 7:19/Michée 7:19)

Si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi; (Matthieu 6:14/Matthew 6:14)

Cantique des degrés. Du fond de l'abîme je t'invoque, ô Éternel!

2 Seigneur, écoute ma voix! Que tes oreilles soient attentives A la voix de mes supplications!

3 Si tu gardais le souvenir des iniquités, Éternel, Seigneur, qui pourrait subsister?

4 Mais le pardon se trouve auprès de toi, Afin qu'on te craigne.

5 J'espère en l'Éternel, mon âme espère, Et j'attends sa promesse.

6 Mon âme compte sur le Seigneur, Plus que les gardes ne comptent sur le matin, Que les gardes ne comptent sur le matin.

7 Israël, mets ton espoir en l'Éternel! Car la miséricorde est auprès de l'Éternel, Et la rédemption est auprès de lui en abondance.

8 C'est lui qui rachètera Israël De toutes ses iniquités.

(Psalm 130)

Soyez bons les uns envers les autres, compatissants, vous pardonnant réciproquement, comme Dieu vous a pardonné en Christ.

(Éphésiens 4:32)

Proverbs 17:9 in the Biblia Urduna (Urdu Bible) is:

"جو کسی گناہ کو ڈھانپتا ہے وہ محبت تلاش کرتا ہے، مگر جو اسے بار بار یاد دلاتا ہے وہ دوستوں کو جدا کرتا ہے۔"

17:9
Urdu Bible: Easy-to-Read Version

9 **وہ شخص جو غلطی کو معاف کرتا ہے محبت کو بڑھا تا ہے۔ لیکن وہ شخص جو بار بار ایسی بات کو دہرا تا ہے اپنے قریبی دوست کو کھو دیگا۔**

Chronicles 7:14 in the Biblia Urduna (Urdu Bible) is 2

"اگر میرا قوم جس پر میرا نام لگا ہے، اپنے آپ کو عاجز کرے، دعا کرے، اور میری صورت کو تلاش کرے اور اپنے برے راستوں سے پھرتے ہوئے، تو میں آسمان سے سنے گا اور ان کے گناہ معاف کروں گا اور ان کی زمین کو شفا دوں گا۔"

:Proverbs 28:13 in the Biblia Urduna (Urdu Bible) is

"جو اپنی خطاؤں کو چھپاتا ہے وہ کامیاب نہیں ہوتا، مگر جو انھیں اقرار کرتا اور چھوڑ دیتا ہے، وہ رحمت پاتا ہے۔"

:This translates to

Proverbs 28:13 in the Biblia Urduna (Urdu Bible) is:

"جو اپنی خطاؤں کو چھپاتا ہے وہ کامیاب نہیں ہوتا، لیکن جو اقرار کرتا اور انہیں چھوڑ دیتا ہے، وہ رحم پاتا ہے

۔

1 John 1:9 in the Biblia Urduna (Urdu Bible) is:

"اگر ہم اپنی خطاؤں کا اقرار کریں تو وہ وفادار اور راستباز ہے کہ ہمارے گناہ معاف کرے اور ہمیں ہر بے انصافی سے صاف کرے۔"

Psalm 103:12 in the Biblia Urduna (Urdu Bible) is:

"جتنا مشرق مغرب سے دور ہے، اتنا ہی اس نے ہماری خطاؤں کو ہم سے دور کر دیا ہے۔"

Micah 7:19 in the Biblia Urduna (Urdu Bible) is:

"وہ پھر ہم پر رحم کرے گا، ہماری خطاؤں کو روند ڈالے گا اور ہمارے تمام گناہ سمندر کی گھرائیوں میں ڈال دے گا۔"

Matthew 6:14 in the Biblia Urduna (Urdu Bible) is:

"کیونکہ اگر تم لوگوں کی خطاؤں کو معاف کرو گے تو تمھارا آسمانی باپ بھی تمھیں معاف کرے گا۔"

Psalm 130 in the Biblia Urduna (Urdu Bible) is:

1. "میں نے گھرائی سے تیری طرف پکارا ہے، اے خداوند!
2. اے خداوند، میری آواز سن، میری دعا کی آواز پر کان لگا۔
3. اگر تُو میری خطاؤں کو یاد رکھے گا، تو کون کھڑا رہ سکے گا؟
4. لیکن تیرے یہاں معافی ہے تاکہ لوگ تجھ سے ڈریں۔
5. میں خداوند سے امید رکھتا ہوں، میری جان اُمید رکھتی ہے، اور میں اُس کے کلام پر توقع رکھتا ہوں۔
6. میری جان خداوند سے زیادہ ان نگھبانوں سے اُمید رکھتی ہے جو صبح کو صبح کا انتظار کرتے ہیں۔
7. اے اسرائیل، خداوند پر اُمید رکھ! کیونکہ خداوند کے یہاں رحمت ہے اور اُس کے پاس بھرپور رہائی ہے۔
8. اور وہ اسرائیل کو اُس کے تمام گناہوں سے چھڑا لے گا

Ephesians 4:32 in the Biblia Urduna (Urdu Bible) is:

"بلکہ آپس میں مھربان اور دل سے نرم رو ہو کر ایک دوسرے کو معاف کرو، جیسا خدا نے مسیح میں تمھیں معاف کیا۔"

Quran

Surah Al-Qiyamah (The Resurrection)
Verse 1- I swear by the Day of Resurrection
Verse 2- And I swear by the blaming soul

Verse 3-16: Does man suppose that We shall not gather his bones? Nay! But We are able to fashion even his fingers and toes. But man desires to defile what lies before him, asking. “When is the Day of Resurrection?” Then when the eyes are dazzled and the moon is eclipsed , and the sun and the moon are brought together-that day man will say, “Where is the escape?”Nay! But there shall be no refuge. Unto your Lord that Day is the dwelling place. Man shall be informed that Day of that which he has sent forth and of that which he has left behind. Indeed, man shall be a testimony against himself, though he proffer his excuses. Move not thy tongue therewith to hasten it.

Surah ‘Abasa (He Frowned)
Verses 33-42-So when the Piercing Cry does come, that Day when a man will flee from his brother and his mother and father, and his spouse and his children. For every man that Day his affair shall suffice him. Faces that Day shall be shining, radiant, laughing, joyous. And faces that Day shall be covered with dust, overspread with darkness. Those, they are the disbelievers, the profligates.

Surah Maryam (Mary)-
Verse 66- 73Man says, “When I am dead, shall I be brought forth alive?”Does man not remember that We created him before, when he was naught? And by thy Lord, We shall surely gather them and the satans, and We shall surely bring them around Hell on their knees. Then indeed We shall pluck out from every group whosoever among them was most insolent towards the Compassionate. Then We shall save those who are reverent and leave the wrongdoers therein, on their knees.

Surah Ar Rum (The Byzantines)-
Verse 19- He brings forth the living from the dead, and brings forth the dead from the living, and He revives the earth after its death. Even so shall you be brought forth
Verse 27-28 He it is Who originates creation, then brings it back, and that is most easy for Him. Unto Him belongs the loftiest description in the heavens and on the earth, and He is the Mighty, the Wise. He sets forth for you a parable from yourselves: have you, among those whom your right hand possess, partners in what We have provided for you, such that you are equal with respect to it,

with you fearing them as you fear each other? Thus do We expound the signs for a people who understand.

Surah Al-Hajj (The Pilgrimage)-

Verse 5- O Mankind! If you are in doubt concerning Resurrection, (remember) We created you from dust, then from a drop, then from a blood clot, then from a lump of flesh, formed and unformed, that We may make clear for you. And We cause that We will to remain in the wombs for a term appointed. Then We bring you forth as an infant, then that you will reach maturity. And some are taken and some are consigned to the most abject life, so that having known they may know nothing. And thou seest the earth desiccated, but when We send down water upon it, it stirs and swells and produces every delightful kind.

Surah Luqman (Luqman)

Verse 28- 29- **The creation and resurrection of you all is as simple for Him as that of a single soul. Surely Allah is All-Hearing, All-Seeing.**

Do you not see that Allah causes the night to merge into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term, and that Allah is All-Aware of what you do?

The Quran has many verses that discuss forgiveness, including:

Quran 39:53

> "O My Devotees, who have committed excesses against their own selves, do not despair of the mercy of Allah. Surely, Allah forgives all sins. Indeed He is the most Forgiving, the Merciful"

Quran 3:159

> "It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him"

Quran 4:110

"And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful"

Quran 15:85

"And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness"

Quran 5:13

"And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good"

Surah An- Nur 24:31: Turn to Allah in repentance all together, O believers, so that you may be successful.

Surah At- Tahrim 66:8: O believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow

Surah Al Baqara 2:222: Surely Allah loves those who always turn to Him in repentance and those who purify themselves.

Surah Al Furqan 25:69-71: Their punishment will be multiplied on the Day of Judgement, and they will remain in it forever, in disgrace. As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All- Forgiving, Most Merciful.

And whoever repents and does good has truly turned to Allah properly.

Here is the translation of Surah Al-Qiyamah (The Resurrection) in Chinese

Surah Al-Qiyamah (75:1-16)

Surah Al Abasa (He Frowned) (80: 33-42)

Surah AL Maryam (19:66-73)

[illegible]

[illegible]

Surah Ar Rum (Surah 30)

[illegible]

[illegible]

Surah Al Hajj- (22)

[illegible]

Surah Luqman (31)

31:28-29

[illegible]

Surah Az- Zumar (39)

39:53

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Surah A-Imran (3)

3:159

[illegible]

Surah-An-Nisa (4)

4:110

[illegible]

Surah Al-Hir (15)

15:85

[illegible]

Surah Al-Ma’idah (5)

5:13

[illegible]
[illegible]

Surah An Nur (24)
24:31
[illegible]
[illegible]
[illegible]

Surah Al -Furqan (25)
25:69-71

[illegible]
[illegible]
[illegible]

Spanish
Surah Al -Qiyamah
(7:1-16)
¡Juro por el Día del Levantamiento!
¡Y juro por el alma que se reprocha*!
¿Es que piensa el hombre que no vamos a recomponer sus huesos?
Muy al contrario. Fuimos capaces de conformar sus falanges.
Sin embargo el hombre quiere negar lo que tiene delante.
Pregunta: ¿Cuándo será el Día del Levantamiento?
Sin embargo cuando la vista se quede aturdida
Y la luna se eclipse
y sol y luna sean fundidos,
ese día el hombre dirá: ¿Por dónde se puede escapar?
¡Pero no! No habrá donde esconderse.
Ese día todos irán a parar hacia tu Señor.
Y el hombre será informado de lo que adelantó y de lo que atrasó.
Y eso será una evidencia contra sí mismo a su pesar,
aun dando rienda suelta a su pretextos.
No muevas tu lengua para ir más deprisa*.
Surah ‘Abasa
80:33-42

Y cuando el Grito ensordecedor llegue,
el día en que el hombre huya de su hermano,
de su madre y de su padre,
de su compañera y de sus hijos.

Ese día, cada uno tendrá una preocupación.
Ese día habrá rostros resplandecientes
que reirán gozosos.

Y ese día habrá rostros polvorientos,

cubiertos de negrura.
Esos eran los encubridores, farsantes.

Surah Al Hajj
22:5
¡Hombres! Si estáis en duda sobre la vuelta a la vida... Ciertamente os creamos a partir de tierra, de una gota de esperma, de un coágulo, de carne bien formada o aún sin formar, para hacéroslo claro.Y en las matrices vamos conformando lo que queremos hasta que se cumple un plazo determinado y luego hacemos que salgáis siendo niños y que después alcancéis la madurez; y de vosotros hay unos que son llevados y otros a los que dejamos llegar hasta la edad más decrépita de la vida para que después de haber sabido no sepan nada.Y ves la tierra yerma, pero cuando hacemos caer agua sobre ella se agita, se hincha y da toda clase de espléndidas especies.

Surah Luqman
31:28-29
Crearos a vosotros y haceros resurgir es como crear a uno sólo; es cierto que Allah es Quien oye y Quien ve.
¿Acaso no ves que Allah hace que la noche penetre en el día y el día en la noche y que ha subordinado al sol y a la luna, de manera que cada uno discurre con un plazo fijado, y que sabe perfectamente lo que hacéis?

Surah An Nisa
4:110
Quien haga un mal o sea injusto consigo mismo y luego pida perdón a Allah, encontrará a Allah Perdonador y Compasivo.

Surah At Tahrim
66:8
¡Vosotros que creéis! Volveos a Allah sinceramente para que vuestro Señor cubra vuestras maldades y os haga entrar en jardines por cuyo suelo corren los ríos.El día en que Allah no humillará ni al Profeta ni a los que hayan creído con él.Su propia luz correrá delante de ellos y a su derecha. Dirán: ¡Señor nuestro! Colma nuestra luz y perdónanos, realmente Tú tienes poder sobre todas las cosas.

Surah Al Furqan
25:69-71
El Día del Levantamiento le será doblado el castigo y en él será inmortal, envilecido.
Excepto quien se vuelva atrás, crea y obre rectamente, a ésos Allah les sustituirá sus malas acciones por buenas. Allah es Perdonador y Compasivo.
Y quien se vuelva atrás y actúe rectamente, se habrá vuelto verdaderamente a Allah.

Arabic
Surah Al Qiyamah (75:1-16)



وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ
بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ
بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ
يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ
فَإِذَا بَرِقَ الْبَصَرُ
وَخَسَفَ الْقَمَرُ
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ
كَلَّا لَا وَزَرَ

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ
يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ
بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ
لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

Here is Surah Al-Hajj (22:5) in Arabic:

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ
وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

Here is Surah Az-Zumar (39:53) in Arabic:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Here are Surah Al-Furqan (25:69-71) in Arabic:

وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَن
تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

.

Portuguese

75:1-16

Juro, pelo Dia da Ressurreição,

E juro, pela alma que reprova a si mesma;

Porventura, o homem crê que jamais reuniremos os seus ossos?

Sim, porque somos capaz de restaurar as cartilagens dos seus dedos.

Porém, o homem deseja praticar o mal, (mesmo) perante ele.

Perguntam: Quando acontecerá o Dia da Ressurreição?

(Responde-lhes): Quando vos forem deslumbradas as vistas,

E se eclipsar a lua

E o sol e a lua se juntarem!

Nesse dia, o homem dirá: Onde está o refúgio?

Qual! Não haverá escapatória alguma!

Nesse dia, se dará o comparecimento ante o teu Senhor.

Dia em que o homem será inteirado de tudo quanto fez e tudo quanto deixou de fazer.

Mais, ainda, o homem será a evidência contra si mesmo,

Ainda que apresente quantas escusas puder.

Não movas a língua com respeito (ao Alcorão) para te apressares (para sua revelação),

Surah Al Nisa(4:110)

E quem cometer uma má ação ou se condenar e, em seguida (arrependido), implorar o perdão de Deus, sem dúvidaachá-Lo-á Indulgente, Misericordiosíssimo

Surah Al Furqan (25:69-71)

No Dia da Ressurreição ser-lhes-á duplicado o castigo; então, aviltados, se eternizarão (nesse estado).
Salvo aqueles que se arrependerem, crerem e praticarem o bem; a estes, Deus computará as más ações como boas, porque Deus é Indulgente, Misericordiosíssimo.

Quanto àquele que se arrepender e praticar o bem, converter-se-á a Deus sinceramente.

INDONESIAN

Surah -Al Qiyamah (75:1-16)

□□ adalah terjemahan ke dalam bahasa Indonesia:

Aku bersumpah demi Hari Kebangkitan.
Aku bersumpah demi jiwa yang penuh penyesalan.
Apakah manusia menyangka bahwa Aku tidak mampu mengumpulkan kembali tulang-belulangnya?
Tidak, bahkan Aku mampu menyusun kembali setiap ruas jarinya.
Namun, manusia hendak terus menerus berbuat dosa.
Ia bertanya, "Kapankah Hari Kebangkitan itu?"
Saat pandangan mata menjadi kabur,
bulan kehilangan cahayanya,
dan matahari serta bulan disatukan.

Pada hari itu, manusia akan berkata, "Ke mana tempat aku melarikan diri?"
Sekali-kali tidak! Tidak ada tempat berlindung sama sekali.
Pada hari itu, hanya kepada Tuhanmu ada tempat kembali yang tenang.
Pada hari itu, setiap orang akan diberitahu tentang apa yang telah ia kerjakan sebelumnya dan sesudahnya.
Namun tidak, manusia menjadi saksi bagi dirinya sendiri,
meskipun ia membuat banyak alasan.

Janganlah engkau menggerakkan lidahmu untuk segera membaca Al-Qur'an dengan tergesa-gesa.

Jika ada penyesuaian yang diinginkan, silakan beri tahu!

Surah ‘Abasa

Berikut adalah terjemahan ke dalam bahasa Indonesia:

Ketika suara gemuruh yang memekakkan telinga datang,
pada hari itu, setiap orang akan lari dari saudaranya,
dari ayah dan ibunya,
dari istri dan anak-anaknya.
Pada hari itu, setiap orang hanya peduli pada dirinya sendiri.

Pada hari itu, banyak wajah yang berseri-seri,
tertawa, penuh kebahagiaan.
Namun, pada hari itu, banyak wajah yang penuh debu,
kegelapan akan menyelimuti mereka.

Jika ada koreksi atau tambahan yang Anda inginkan, silakan beri tahu!

Surah Maryam

Berikut adalah terjemahan ke dalam bahasa Indonesia:

"Apakah ketika aku mati, aku akan dibangkitkan kembali dalam keadaan hidup?"
Apakah manusia tidak ingat bahwa Kami telah menciptakannya sebelumnya, padahal ia adalah sesuatu yang tidak ada?

Demi Tuhanmu, Kami pasti akan mengumpulkan mereka bersama para setan, lalu Kami akan menggiring mereka, berlutut, mengelilingi neraka.
Kemudian, dari setiap golongan, pasti Kami akan mencabut siapa saja di antara mereka yang paling durhaka terhadap Yang Maha Pengasih.
Kemudian Kami akan menyelamatkan orang-orang yang bertakwa, dan membiarkan orang-orang yang zalim tetap tinggal di dalamnya, dalam keadaan berlutut.

Jika ada hal lain yang ingin disesuaikan, beri tahu saya!

Surah At- Tahrim 66:8

Berikut adalah terjemahan ke dalam bahasa Indonesia:

Wahai orang-orang yang beriman! Bertobatlah kepada Allah dengan tobat yang tulus, agar Tuhanmu menghapus dosa-dosamu dan memasukkanmu ke dalam surga yang mengalir di bawahnya sungai-sungai.

Jika ada penyesuaian yang diinginkan, silakan beri tahu!

Japanese

Here is the translation of Surah Al-Qiyamah (The Resurrection), verses 1-16, into Japanese:

[illegible]
[illegible]1[illegible]16[illegible]

1. [illegible]
   [illegible]

2. [illegible]
   [illegible]

3. [illegible]
   [illegible]

4. [illegible]
[illegible]

5. [illegible]
[illegible]

6. [illegible]
[illegible]

7. [illegible]
[illegible]

8. [illegible]
[illegible]

9. [illegible]
[illegible]

10. [illegible]
[illegible]

11. [illegible]
[illegible]

12. [illegible]
[illegible]

13. [illegible]
[illegible]

14. [illegible]
[illegible]

15. [illegible]
[illegible]

16. [illegible]
[illegible]

This is a Japanese interpretation of the verses. The text reflects the general meaning of the Quranic verses and is not a word-for-word translation.

Here is the translation of Surah Abasa (He Frowned), verses 33-42, into Japanese:



[illegible]
[illegible] 33 [illegible] 42 [illegible]

33. [illegible]
[illegible]

34. [illegible]
[illegible]

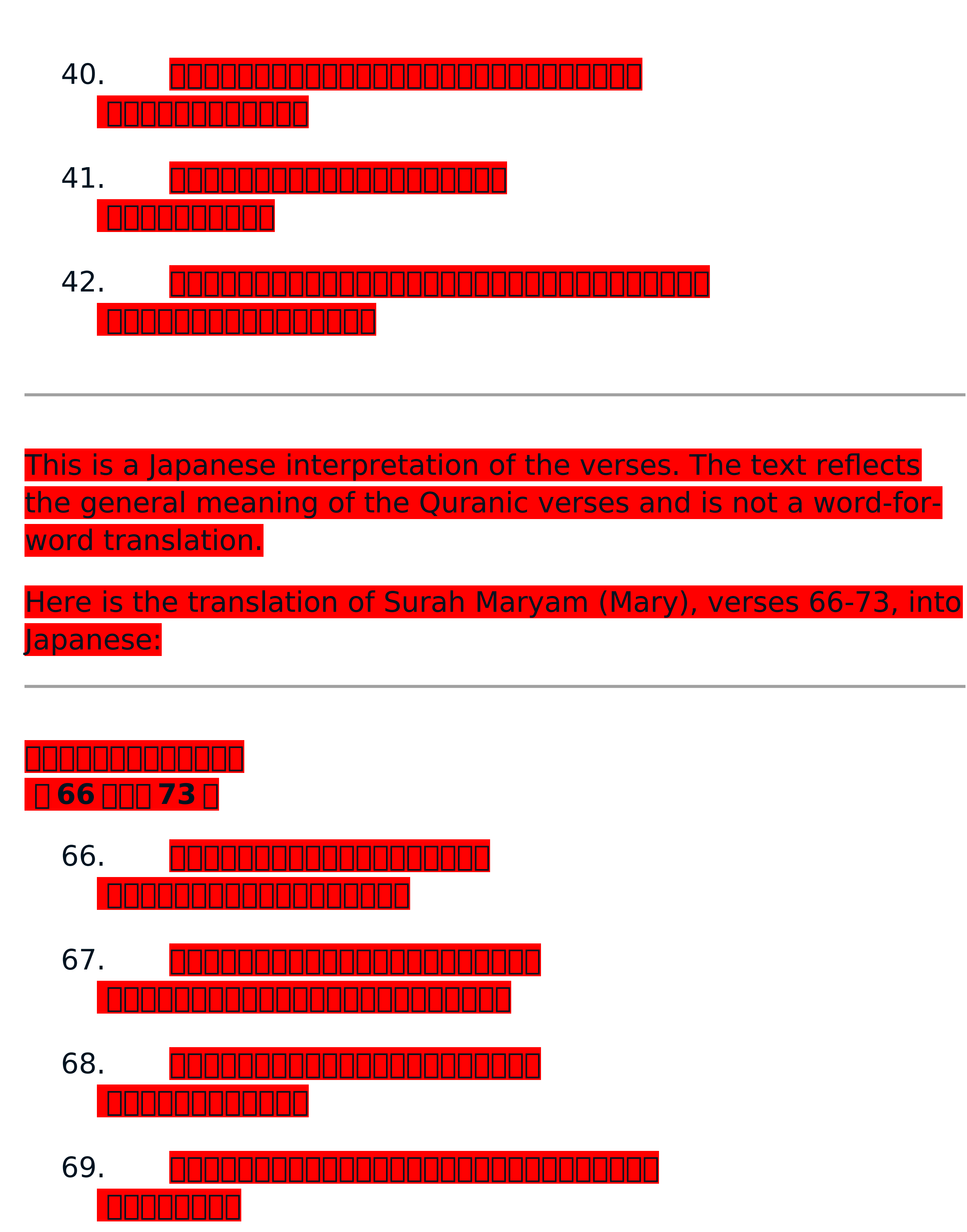
35. [illegible]
[illegible]

36. [illegible]
[illegible]

37. [illegible]
[illegible]

38. [illegible]
[illegible]

39. [illegible]
[illegible]



40. [illegible]
[illegible]

41. [illegible]
[illegible]

42. [illegible]
[illegible]

This is a Japanese interpretation of the verses. The text reflects the general meaning of the Quranic verses and is not a word-for-word translation.

Here is the translation of Surah Maryam (Mary), verses 66-73, into Japanese:

[illegible]
[illegible] 66 [illegible] 73 [illegible]

66. [illegible]
[illegible]

67. [illegible]
[illegible]

68. [illegible]
[illegible]

69. [illegible]
[illegible]

70. [illegible]
[illegible]

71. [illegible]
[illegible]

72. [illegible]
[illegible]

73. [illegible]
[illegible]

This is a Japanese interpretation of the verses. The translation provides the general meaning of the Quranic verses and is not a direct, word-for-word translation.

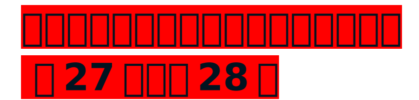
Here is the translation of Surah Ar-Rum (The Byzantines), verse 19, into Japanese:

[illegible]
[illegible]19[illegible]

19. [illegible]
[illegible]

This is a Japanese interpretation of the verse. The text reflects the general meaning of the Quranic verse and is not a word-for-word translation.

Here is the translation of Surah Ar-Rum (The Byzantines), verses 27 and 28, into Japanese:

[illegible]

[illegible]27[illegible]28[illegible]

[illegible]27[illegible]

27. [illegible]
[illegible]

[illegible]28[illegible]

28. [illegible]
[illegible]

This is a Japanese interpretation of the verses. The translation provides the general meaning of the Quranic verses and is not a direct, word-for-word translation.

Here is the translation of Surah Al-Hajj (The Pilgrimage), verse 5, into Japanese:

[illegible]

[illegible]5[illegible]

5. [illegible]
[illegible]

This is a Japanese interpretation of the verse. The translation reflects the general meaning of the Quranic verse and is not a direct, word-for-word translation.

Here is the translation of Surah Luqman (Luqman), verses 28-29, into Japanese:

[illegible]

[illegible]28[illegible]29[illegible]

[illegible]28[illegible]

28. [illegible]

[illegible]29[illegible]

29. [illegible])

This is a Japanese interpretation of the verses. The translation captures the general meaning of the Quranic verses, but it is not a word-for-word translation.

Here is the translation of Quran 15:85 into Japanese:

[illegible]

[illegible]85[illegible]

85. [illegible]

This is a Japanese interpretation of the verse. The translation provides the general meaning of the Quranic verse and is not a direct, word-for-word translation.

Here is the translation of Surah At-Tahrim (The Prohibition), verse 66:8, into Japanese:

[illegible]

[illegible]8[illegible]

8. [illegible]
   [illegible]

This translation provides the general meaning of the Quranic verse in Japanese. It may differ slightly from a literal translation but maintains the intended message.

Here is the translation of Surah Al-Furqan (The Criterion), verses 69-71, into Japanese:

[illegible]
[illegible]69[illegible]71[illegible]

[illegible]69[illegible]
69. [illegible]
[illegible]

[illegible]70[illegible]
70. [illegible]
[illegible]

[illegible]71[illegible]
71. [illegible]
[illegible]

This is a Japanese interpretation of the verses. The translation captures the general meaning of the Quranic verses and is not a direct, word-for-word translation.

Russian
Surah Al Qiyamah (75:1-16)
О да! Днем Воскресения клянусь,
Клянусь душой, исполненной (само)укора, (Зовущей воздержаться от греха)!
Ужель уверен человек, что Мы костей его не соберем,
(Когда они уже истлели)?
Не только так! Мы можем его пальцев кончики собрать В порядке совершенном.
Но хочет человек распутничать (в грехах) За время, (что отпущено ему) в сей жизни.
И вопрошает он: "Когда ж День Воскресения наступит?"
Тогда всяк ослепится взор,
И в темень скатится луна,
В тот День Воскликнет человек: "Где (мне) убежища (искать)?"
Но нет же! Никаких убежищ!
И лишь у твоего Владыки В тот День - (Последнее) пристанище твое.
И человеку возвестят В тот День, Что он себе вперед уготовал И что (без выполнения) оставил.
И будет человек В тот День Сам показания давать против себя.
И даже если он представит извиненья, (Они Аллахом приняты не будут).
(О Мухаммад!) Ты не спеши переложить (Ниспосланные откровения Корана) на язык, (Боясь, что ускользнут они).
Surah At Tahrim
О те, которые уверовали! Раскаивайтесь перед Аллахом искренне! Может быть, ваш Господь простит ваши злодеяния и введет вас в Райские сады, в которых текут реки, в тот день, когда Аллах не опозорит Пророка и тех, кто уверовал вместе с ним. Их свет будет сиять перед ними и справа. Они

скажут: Господь наш! Дай нам света сполна и прости нас. Воистину, Ты способен на всякую вещь.
Surah Al Hijr
Мы сотворили небеса, землю и все, что между ними, только ради истины. Час непременно настанет. Посему прощай их красиво.
Surah Al Furqan
25:69-71
В День Воскресенья наказание удвоится ему, И будет пребывать он в нем Униженным и посрамленным,
Помимо тех, которые, раскаявшись, уверовали (в Бога) И добрые дела творят. Таким Аллах заменит их недобрые дела благими, - Аллах, поистине, прощающ, милосерд!
Ведь тот, кто кается и делает благое, - Тот искренне к Аллаху обращен.

Вот аяты 28-29 из суры «Лукман» (Лукман) на русском языке:

Аят 28:
«Создание всех вас и воскрешение ваше — подобны сотворению и воскрешению одного человека. Воистину, Аллах — Слышащий, Видящий.»

Аят 29:
«Разве ты не видишь, что Аллах вводит ночь в день и вводит день в ночь? Он подчинил солнце и луну, и каждое из них движется до назначенного срока. Воистину, Аллах сведущ в том, что вы совершаете.»

Если вам нужны дополнительные объяснения или другой перевод, дайте знать!

Surah Abasa verse 33-42

Вот аяты 33-42 из суры «Абаса» (Он нахмурился) на русском языке:

Аят 33:
«Когда придёт Оглушающий Звук,»

Аят 34:
«в тот день человек убежит от своего брата,»

Аят 35:
«и от своей матери, и от своего отца,»

Аят 36:
«и от своей супруги, и от своих детей.»

Аят 37:
«В тот день каждому из них будет достаточно своей заботы.»

Аят 38:
«В тот день будут лица сияющие,»

Аят 39:
«смеющиеся и радующиеся.»

Аят 40:
«А будут и другие лица, покрытые прахом,»

Аят 41:
«омрачённые тьмой.»

Аят 42:
«Это те, которые были неверующими и грешниками.»

Этот перевод передаёт смысл аятов. Если вы хотите получить дополнительные объяснения или другой перевод, дайте знать!

German
Surah Al Qiyamah (75:1-16)


لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَامَةِ(1)

Nein! Ich schwöre beim Tag der Auferstehung.

وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ(2)

Nein! Ich schwöre bei der Seele, die sich selbst tadelt.

أَيَحْسَبُ ٱلْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُۥ(3)

Meint der Mensch (etwa), daß Wir seine Knochen nicht zusammenfügen werden?

بَلَىٰ قَادِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ(4)

Ja doch! (Wir) haben die Macht dazu, seine Fingerspitzen zurechtzuformen.

بَلْ يُرِيدُ ٱلْإِنسَانُ لِيَفْجُرَ أَمَامَهُۥ(5)

Aber nein! Der Mensch will (fortdauernd) vor sich hin lasterhaft sein.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ(6)

Er fragt: "Wann wird bloß der Tag der Auferstehung sein?"

فَإِذَا بَرِقَ الْبَصَرُ(7)

Wenn dann der Blick verwirrt ist

وَخَسَفَ الْقَمَرُ(8)

und der Mond sich verfinstert

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ(9)

und Sonne und Mond zusammengebracht werden,

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ(10)

wird der Mensch an jenem Tag sagen: "Wohin soll die Flucht sein?"

كَلَّا لَا وَزَرَ(11)

Keineswegs! (Es gibt) keine Zuflucht.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ(12)

Zu deinem Herrn wird an jenem Tag der Weg zum Aufenthaltsort (führen).

يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ(13)

Dem Menschen wird an jenem Tag kundgetan, was er vorausgeschickt und zurückgestellt hat.

بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ(14)

Aber nein! Der Mensch wird bezüglich seiner selbst durchblicken,

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ(15)

auch wenn er seine Entschuldigungen vorbrächte .

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ(16)

Bewege deine Zunge nicht damit, um ihn übereilt weiterzugeben.

15:85 (Al Hijr)

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (85)

Wir haben die Himmel und die Erde und was dazwischen ist nur in Wahrheit erschaffen. Gewiß, die Stunde wird sicher eintreffen. So übe schöne Nachsicht.

Hier sind die Verse 69-71 aus der Sure Al-Furqan (Die Unterscheidung) auf Deutsch:

Vers 69:
„Für ihn wird die Strafe am Tag der Auferstehung verdoppelt, und er wird darin ewig und erniedrigt bleiben."

Vers 70:
„Außer dem, der bereut, glaubt und rechtschaffen handelt. Jenen wird Allah ihre schlechten Taten in gute verwandeln. Und Allah ist stets vergebend und barmherzig."

Vers 71:
„Und wer bereut und rechtschaffen handelt, der wendet sich wahrhaftig Allah in Reue zu."

Diese Übersetzung ist eine sinngemäße Wiedergabe des Textes. Wenn du eine detailliertere Erklärung oder eine bestimmte Übersetzung wünschst, lass es mich wissen!

Hier sind die Verse 28-29 aus der Sure Luqman (Luqman) auf Deutsch:

Vers 28:
„Eure Erschaffung und eure Auferstehung ist nur wie die eines einzigen Wesens. Gewiss, Allah ist Allhörend und Allsehend."

Vers 29:
„Hast du nicht gesehen, dass Allah die Nacht in den Tag übergehen lässt und den Tag in die Nacht? Und dass Er die Sonne und den Mond in den Dienst gestellt hat – ein jedes läuft auf eine festgesetzte Frist zu? Und dass Allah dessen, was ihr tut, Kundig ist?“

Diese Übersetzung ist eine sinngemäße Wiedergabe. Falls du zusätzliche Erläuterungen oder eine spezifische Übersetzung benötigst, lass es mich wissen!

Hier sind die Verse 33-42 aus der Sure Abasa (Er runzelte die Stirn) auf Deutsch:

Vers 33:
„Wenn aber der betäubende Schall kommt,“

Vers 34:
„an dem Tag, da der Mensch vor seinem Bruder fliehen wird,“

Vers 35:
„und vor seiner Mutter und seinem Vater,“

Vers 36:
„und vor seiner Gefährtin und seinen Söhnen.“

Vers 37:
„Jedem einzelnen von ihnen wird an jenem Tag eine Angelegenheit genügen, die ihn beschäftigt.“

Vers 38:
„Manche Gesichter werden an jenem Tag strahlend sein,“

Vers 39:
„lachen und sich freuen.“

Vers 40:
„Und andere Gesichter werden an jenem Tag staubbedeckt sein,“

Vers 41:

„von Dunkelheit überschattet.“

Vers 42:

„Das sind die, die ungläubig und gottlos waren.“

Diese Übersetzung ist eine sinngemäße Wiedergabe des Originals. Wenn du eine detailliertere Erläuterung oder eine alternative Übersetzung möchtest, lass es mich wissen!



Hindi

75:1-16

[illegible] 1 [illegible] ([illegible]) [illegible][1] [illegible]!

1. [illegible]

[illegible] 2 [illegible][1] [illegible]

1. [illegible]

[illegible] 3 [illegible]?

[illegible] 4 [illegible]? [illegible], [illegible]-[illegible]

[illegible] 5 [illegible][1] [illegible]

1. [illegible]

[illegible] 6 [illegible]?

[illegible] 7 [illegible]

[illegible] 8 [illegible]

[illegible] 9 [illegible][1] [illegible]

1. [illegible]

[illegible] 10 [illegible]?

[illegible] 11 [illegible], [illegible]

[illegible] 12 [illegible]

[illegible] 13 [illegible], [illegible]
[illegible][1] [illegible]

1. [illegible]

[illegible] 14 [illegible][1] [illegible]

1. [illegible]

[illegible] 15 [illegible]

[illegible] 16 [illegible]! [illegible][1] [illegible], [illegible]
[illegible]

1. [illegible] ([illegible]) [illegible] ([illegible] 4928, 4929) [illegible]

22:5

[illegible] 5 [illegible]! [illegible], [illegible], [illegible] ([illegible]) [illegible], [illegible], [illegible], [illegible], [illegible] [1], [illegible] [2] [illegible]; [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]-[illegible], [illegible]

1. [illegible] -[illegible]- [illegible], [illegible], [illegible], [illegible] ([illegible] 3332) [illegible] ([illegible]) [illegible], [illegible] 2. [illegible]

25:69-71

[illegible] 69 [illegible], [illegible]

[illegible] [1] [illegible]

1. [illegible] ([illegible] 4765)

[illegible] 70 [illegible]

[illegible] 71 [illegible]

Urdu

سورۃ القیامۃ آیات 1-16 کی تفسیرِ مجیدی
(از عبدالمجید دریابادی)

آیات 1-2

ترجمہ:
"میں قسم کھاتا ہوں قیامت کے دن کی؛ اور قسم کھاتا ہوں ملامت کرنے والے نفس کی۔"

تفسیر:
اللہ تعالیٰ قیامت کے دن کی قسم کھا کر اس کی حقیقت کو واضح کرتا ہے کہ وہ یقیناً برپا ہوگی۔
"ملامت کرنے والا نفس" انسان کے اندر وہ ضمیر ہے جو اسے برائیوں پر ملامت کرتا ہے اور اچھائی کی طرف راغب کرتا ہے۔ یہ ضمیر اس بات کی دلیل ہے کہ انسان کو اپنے اعمال کی جواب دہی کا شعور ہے اور قیامت کی حقیقت کو فطری طور پر جانتا ہے۔

آیات 3-4

ترجمہ:
"کیا انسان یہ گمان کرتا ہے کہ ہم اس کی ہڈیوں کو جمع نہیں کریں گے؟ کیوں نہیں، ہم تو اس کے پور پور کو درست طریقے سے جوڑنے پر قادر ہیں۔"

تفسیر:
یہاں منکرینِ قیامت کی باتوں کا جواب دیا جا رہا ہے۔ اللہ فرماتا ہے کہ وہ نہ صرف انسان کے جسم کو دوبارہ زندہ کرے گا بلکہ اس کی انگلیوں کے پور تک، جو ہر انسان کے لیے منفرد ہیں، درست طور پر بنائے گا۔ یہ اللہ کی قدرت کی بہترین دلیل ہے۔

آیات 5-6

ترجمہ:

”بلکہ انسان چاہتا ہے کہ وہ گناہ کرتا رہے۔ وہ پوچھتا ہے، قیامت کا دن کب ہوگا؟“

تفسیر:

انکار کرنے والوں کا اصل مسئلہ یہ ہے کہ وہ اپنے گناہوں میں مگن رہنا چاہتے ہیں۔ قیامت کا انکار دلیل یا ثبوت کی بنیاد پر نہیں بلکہ گناہوں کی محبت کی وجہ سے ہے۔ ان کا سوال دراصل تمسخر اور مذاق کے انداز میں ہوتا ہے۔

آیات 7-10

ترجمہ:

”پس جب آنکھیں چندھیا جائیں گی؛ اور چاند بے نور ہوجائے گا؛ اور سورج اور چاند ایک دوسرے کے ساتھ ملا دیے جائیں گے؛ اس دن انسان کہے گا، فرار کی جگہ کہاں ہے؟“

تفسیر:

ان آیات میں قیامت کے روز کی ہولناکیوں کا نقشہ کھینچا گیا ہے۔ آسمانی اجسام اپنی روشنی کھو دیں گے، اور انسان حیران و پریشان بھاگنے کی جگہ ڈھونڈے گا۔ لیکن اس دن کوئی پناہ نہیں ہوگی۔

آیات 11-12

ترجمہ:

”ہرگز نہیں! کوئی جائے پناہ نہیں۔ اس دن تمہارے رب ہی کی طرف ٹھہرنا ہوگا۔“

تفسیر:

اس دن ہر کوئی اللہ کے سامنے حاضر ہوگا۔ نہ کوئی چھپنے کی جگہ ہوگی اور نہ ہی کسی کو اللہ کی گرفت سے بچایا جا سکے گا۔

آیات 13-15

ترجمہ:

”اس دن انسان کو اس کے آگے بھیجے ہوئے اور پیچھے چھوڑے ہوئے اعمال بتا دیے جائیں گے۔ بلکہ انسان خود اپنے آپ پر گواہ ہوگا؛ خواہ وہ کتنے ہی عذر پیش کرے۔“

تفسیر:

ہر شخص کو اس کے کیے گئے اعمال اور چھوڑی ہوئی ذمہ داریوں کے بارے میں آگاہ کیا جائے گا۔

انسان کی اپنی روح اور ضمیر اس کے خلاف گواہی دیں گے، اور اس کا تمام بہانے بے فائدہ ہوں گے۔

آیت 16

ترجمہ:
“اے نبی! قرآن کو جلدی جلدی زبان سے دہرانے کی کوشش نہ کریں۔”

تفسیر:
یہ آیت خاص طور پر نبی اکرم ﷺ سے مخاطب ہے۔ آپ ﷺ وحی کے نزول کے دوران جلدی جلدی قرآن دہراتے تاکہ بھول نہ جائیں۔ اللہ نے آپ کو تسلی دی کہ قرآن آپ کے دل میں محفوظ کر دیا جائے گا، اس لیے پریشان نہ ہوں۔

اہم نکات:

1. قیامت کی حقیقت: اللہ کی قسموں سے قیامت کا یقین دلایا گیا ہے۔
2. انسان کی فطرت: انسان کا ضمیر اس کے اعمال پر اسے ملامت کرتا ہے اور قیامت کی دلیل فراہم کرتا ہے۔
3. منکرین کا رویہ: انکار کرنے والوں کی ضد ان کے گناہوں کی محبت کی وجہ سے ہے۔
4. حساب کا دن: ہر انسان کو اس کے اعمال کا مکمل حساب دیا جائے گا۔
5. قرآن کا تحفظ: اللہ نے قرآن کو نبی ﷺ کے لیے محفوظ کر دیا ہے۔

یہ مختصر تفسیر آیات کے مرکزی پیغام کو اجاگر کرتی ہے۔ اگر کسی آیت کی مزید وضاحت یا تفصیل درکار ہو تو بتائیں۔

سورہ الفرقان (آیات 69-71) کی تفسیرِ مجیدی

(از عبدالمجید دریابادی)

آیات 69-71 کا ترجمہ:
69: “اس قیامت کے دن دوہرا عذاب دیا جائے گا، اور وہ اس میں ہمیشہ ذلت کے ساتھ رہے گا۔”
70: “مگر جو شخص توبہ کرے اور ایمان لائے اور نیک عمل کرے تو یہی وہ لوگ ہیں جن کی برائیوں کو اللہ نیکیوں میں بدل دے گا، اور اللہ تو بہت بخشنے والا، نہایت رحم کرنے والا ہے۔”
71: “اور جو شخص توبہ کرے اور نیک عمل کرے، وہ اللہ کی طرف رجوع کرتا ہے جیسا کہ رجوع کرنے کا حق ہے۔”

تفسیرِ مجیدی:

آیت 69:

- دوہرا عذاب:
  > یہ آیت ان لوگوں کے لیے وعید (سخت تنبیہ) ہے جو کفر، شرک، اور بڑے گناہوں (مثلاً قتل اور زنا) کے مرتکب ہوتے ہیں۔ انہیں قیامت کے دن عذاب کی شدت کا سامنا ہوگا، جو دوہرا ہوگا۔
  - ایک عذاب ان کے کفر کی سزا کے طور پر ہے۔
  - دوسرا عذاب ان کے دیگر گناہوں کی سزا کے لیے ہے۔

    یہ عذاب ہمیشہ کے لیے ہوگا، اور ان کے لیے کوئی راحت یا نجات نہیں ہوگی۔

آیت 70:

- توبہ کی قبولیت:
  > اس آیت میں اللہ تعالیٰ اپنی بے پایاں رحمت کو بیان کرتا ہے۔ جو شخص اپنی سابقہ گناہوں سے سچی توبہ کرے، ایمان لائے، اور نیک عمل کرے، اس کی تمام برائیاں معاف کر دی جائیں گی۔
  - برائیوں کو نیکیوں میں بدلنے کا مطلب:
    1. کچھ مفسرین کے نزدیک اس کا مطلب یہ ہے کہ اللہ اس شخص کے گناہوں کو معاف فرما کر اسے نیکیوں کے درجے عطا کرے گا۔
    2. دیگر مفسرین کے مطابق یہ اس تبدیلی کا ذکر ہے جو توبہ کرنے والے کے کردار اور اعمال میں آتی ہے—یعنی وہ برے اعمال چھوڑ کر نیک اعمال شروع کر دیتا ہے۔

    یہ اللہ کی مغفرت اور رحمت کی عظمت کی دلیل ہے کہ وہ اپنے بندوں کو مایوس نہیں کرتا۔

آیت 71:

- سچی توبہ:

  یہ آیت اس بات پر زور دیتی ہے کہ توبہ صرف زبان کا عمل نہیں بلکہ دل کی گہرائی سے ہونی چاہیے، اور یہ نیک اعمال کے ذریعے ظاہر ہونی چاہیے۔
  - سچی توبہ کے تین اہم پہلو ہیں:
    1. ماضی کے گناہوں پر ندامت۔
    2. حال میں گناہ چھوڑ دینا۔
    3. آئندہ گناہوں سے بچنے کا پختہ عزم۔

- جو شخص اس طریقے سے اللہ کی طرف رجوع کرتا ہے، وہ حقیقی معنوں میں اللہ کا محبوب بندہ بن جاتا ہے۔

اہم نکات:

1. عذاب اور رحمت کا توازن:
   اللہ نے گناہگاروں کے لیے شدید عذاب کی وعید دی ہے، لیکن فوراً یہ بھی فرمایا کہ توبہ کرنے والوں کے لیے دروازہ ہمیشہ کھلا ہے۔
2. گناہوں کی معافی:
   اللہ صرف گناہوں کو معاف نہیں کرتا بلکہ گناہوں کو نیکیوں میں بدل دیتا ہے، جو اس کی رحمت اور فضل کا مظہر ہے۔
3. سچی توبہ:
   توبہ کے ساتھ نیک اعمال ضروری ہیں، کیونکہ یہ توبہ کی سچائی کی علامت ہیں۔

یہ آیات اللہ کی رحمت، مغفرت، اور عدل کو واضح طور پر بیان کرتی ہیں۔ اگر آپ مزید تفصیل یا کسی اور پہلو پر روشنی چاہتے ہیں تو بتائیں۔

FRENCH

Surah Al Qiyamah (75:1-16)

1. Non ! ... Je jure par le jour de la Résurrection !

2. Mais non ! , Je jure par l´âme qui ne cesse de se blâmer. .

3. L´homme, pense-t-il que Nous ne réunirons jamais ses os ?

4. Mais si ! Nous sommes Capable de remettre à leur place les extrémités de ses doigts. .

5. L´homme voudrait plutôt continuer à vivre en libertin.

6. Il interroge : "A quand, le Jour de la Résurrection ? "

7. Lorsque la vue sera éblouie,

8. et que la lune s´éclipsera,

9. et que le soleil et la lune serons réunis,

10. l´homme, ce jour-là, dira : "Où fuir ? "

11. Non ! Point de refuge !

12. Vers ton Seigneur sera, ce jour-là, le retour.

13. L´homme sera informé ce jour-là de ce qu´il aura avancé et de ce qu´il aura remis à plus tard.

14. Mais l´homme sera un témoin perspicace contre lui-même,

15. quand même il présenterait ses excuses.

16. Ne remue pas ta langue pour hâter sa récitation :

Surah Al Hajj (22:5)

O hommes! Si vous doutez au sujet de la Résurrection, c'est Nous qui vous avons créés de terre, puis d'une goutte de sperme, puis d'une adhérence puis d'un embryon [normalement] formé aussi bien qu'informe pour vous montrer [Notre Omnipotence] et Nous déposerons dans les matrices ce que Nous voulons jusqu'à un terme fixé. Puis Nous vous en sortirons [à l'état] de bébé, pour qu'ensuite vous atteignez votre maturité. Il en est parmi vous qui meurent [jeunes] tandis que d'autres parviennent au plus vil de l'âge si bien qu'ils ne savent plus rien de ce qu'ils connaissaient auparavant. De même tu vois la terre desséchée: dès que Nous y faisons descendre de l'eau elle remue, se gonfle, et fait pousser toutes sortes de splendides couples de végétaux.

Surah Al Furqan (25:69-71)

et le châtiment lui sera doublé, au Jour de la Résurrection, et il y demeurera éternellement couvert d'ignominie;

sauf celui qui se repent, croit et accomplit une bonne œuvre; ceux-là Allah changera leurs mauvaises actions en bonnes, et Allah est Pardonneur et Miséricordieux;

et quiconque se repent et accomplit une bonne œuvre c'est vers Allah qu'aboutira son retour.

Surah Tahrim (66:8)
O vous qui avez cru! Repentez-vous à Allah d'un repentir sincère. Il se peut que votre Seigneur vous efface vos fautes et qu'Il vous fasse entrer dans des Jardins sous lesquels coulent les ruisseaux, le jour où Allah épargnera l'ignominie au Prophète et à ceux qui croient avec lui. Leur lumière courra devant eux et à leur droite; ils diront: «Seigneur, parfais-nous notre lumière et pardonne-nous. Car Tu es Omnipotent».

Et Nous n'avons créé les cieux et la terre, et ce qui est entre eux, que pour une juste raison. Et l'Heure [sans aucun doute] arrivera! Pardonne-[leur] donc d'un beau pardon.

Voici les versets 28-29 de la Sourate Luqman (Luqman) en français :

Verset 28 :
« Votre création et votre résurrection sont (aussi simples

pour Lui) que celle d'une seule âme. Allah est, en vérité, Audient et Clairvoyant. »

Verset 29 :
« N'as-tu pas vu qu'Allah fait pénétrer la nuit dans le jour et le jour dans la nuit, et qu'Il a assujetti le soleil et la lune, chacun poursuivant sa course jusqu'à un terme fixé ? Et qu'Allah est Parfaitement Connaisseur de ce que vous faites ? »

Cette traduction est une interprétation du sens. Si vous souhaitez une autre version ou un commentaire détaillé, n'hésitez pas à demander !

Voici les versets 33-42 de la Sourate Abasa (Il fronça les sourcils) en français :

Verset 33 :
« Puis, quand viendra le Fracas assourdissant, »

Verset 34 :
« Le jour où l'homme fuira son frère, »

Verset 35 :
« Sa mère et son père, »

Verset 36 :
« Sa compagne et ses enfants, »

Verset 37 :
« Car chacun d'eux, ce jour-là, aura son propre cas pour l'occuper. »

Verset 38 :
« Ce jour-là, il y aura des visages rayonnants, »

Verset 39 :
« Riant et réjouis. »

Verset 40 :
« Et il y aura ce jour-là d'autres visages couverts de poussière, »

Verset 41 :
« Recouverts de ténèbres. »

Verset 42 :
« Ceux-là sont les mécréants, les pervers. »

Cette traduction est une interprétation du sens. Si vous souhaitez une autre version ou une explication détaillée, n'hésitez pas à demander !

HINDUISM

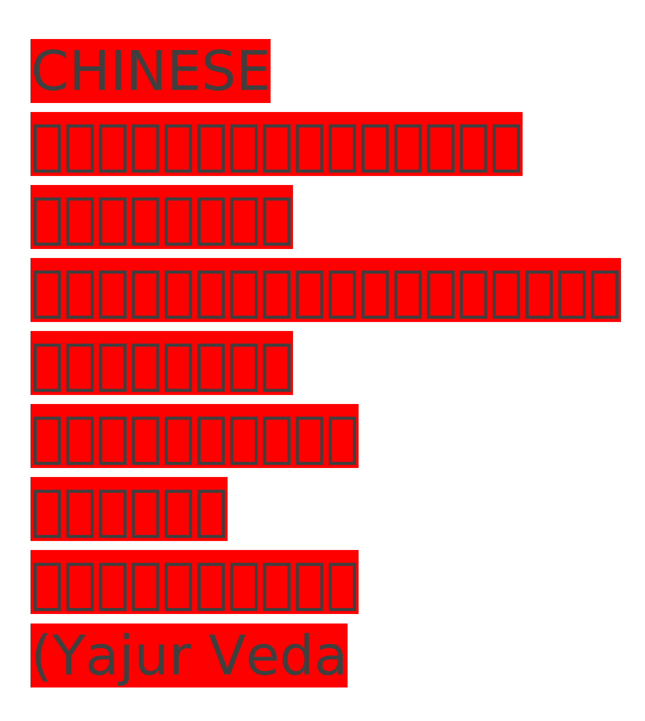
O seeker, know the true nature of your soul,
and identify yourself with it completely.
O Lord, (may we attain) the everlasting consciousness
of Supreme Light and Joy.
May we resolve to dedicate our life
to the service of humankind,
and uplift them to Divinity.
(Yajur Veda)

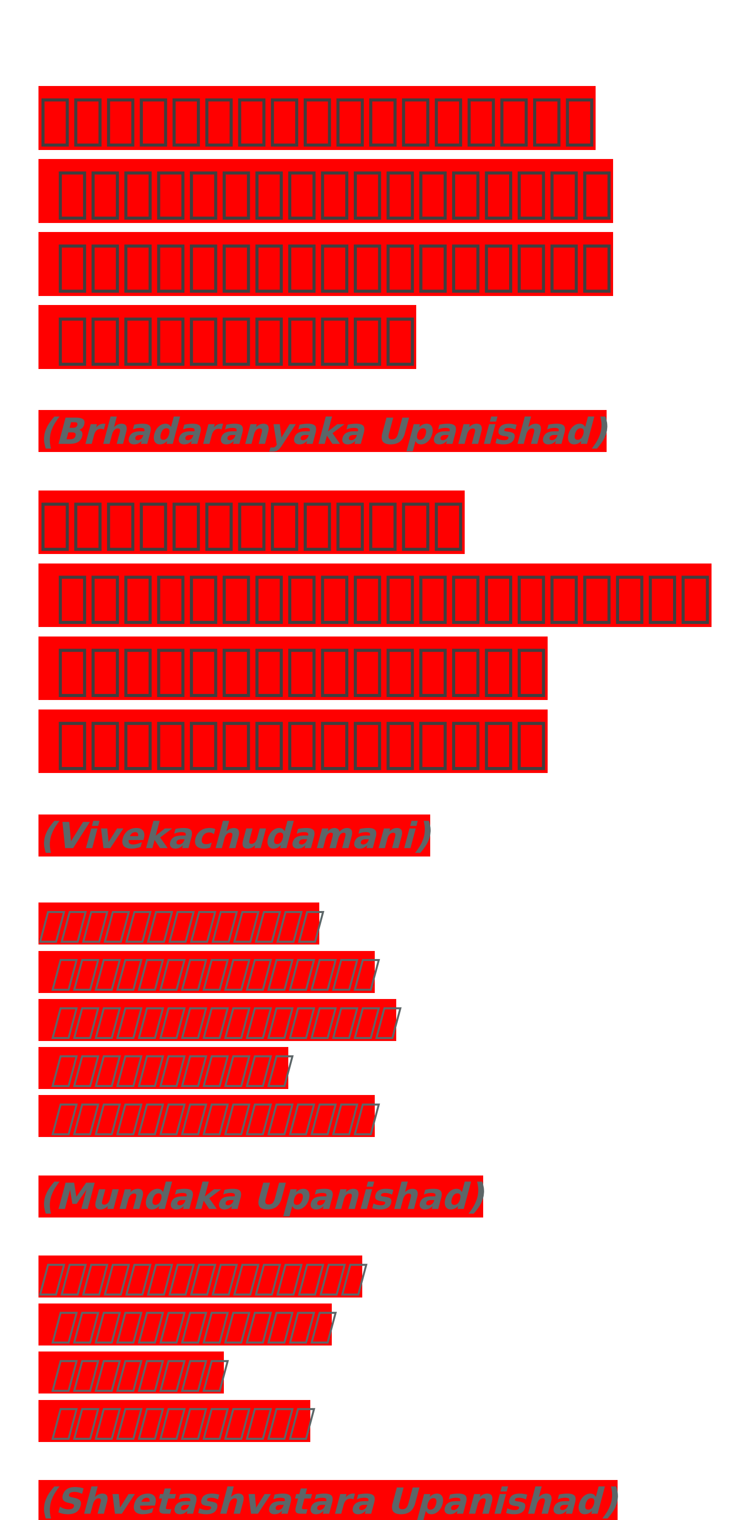
O Brahma, lead us from the unreal to the real.
O Brahma, lead us from darkness to light.
O Brahma, lead us from death to immortality.
Shanti, Shanti, Shanti, Om.
(Brhadaranyaka Upanishad)

The knower catches in the ecstasy of his heart
the full light of that Brahman (that Divine Essence)
which is indescribable—all pure bliss, incomparable,
transcending time, ever free, beyond desire.
(Vivekachudamani)

Bright but hidden, the Self dwells in the heart.
Everything that moves, breathes, opens, and closes
Lives in the Self. He is the source of love
And may be known through love but not through thought
He is the goal of life. Attain this goal!
(Mundaka Upanishad)

All is change in the world of the senses,
But changeless is the supreme Lord of Love.
Meditate on him, be absorbed by him,
Wake up from this dream of separateness.
(Shvetashvatara Upanishad)




(Brhadaranyaka Upanishad)
(Vivekachudamani)
(Mundaka Upanishad)
(Shvetashvatara Upanishad)

Spanish

Oh, buscador, conoce la verdadera naturaleza de tu alma
y identifícate completamente con ella.
Oh, Señor, (que alcancemos) la conciencia eterna
de la Luz y el Gozo Supremo.
Que resolvamos dedicar nuestra vida
al servicio de la humanidad
y elevarla hacia la Divinidad.

(Yajur Veda)

Oh, Brahma, guíanos de lo irreal a lo real.
Oh, Brahma, guíanos de la oscuridad a la luz.
Oh, Brahma, guíanos de la muerte a la inmortalidad.
Shanti, Shanti, Shanti, Om.

(Brhadaranyaka Upanishad)

El conocedor captura en la éxtasis de su corazón
la luz plena de ese Brahman (esa Esencia Divina)
que es indescriptible—toda pura dicha, incomparable,
trascendiendo el tiempo, siempre libre, más allá del deseo.

(Vivekachudamani)

Brillante pero oculto, el Ser mora en el corazón.
Todo lo que se mueve, respira, se abre y se cierra
vive en el Ser. Él es la fuente del amor
y puede ser conocido a través del amor, pero no a través

del pensamiento.
Él es el objetivo de la vida. ¡Alcanza este objetivo!

(Mundaka Upanishad)

Todo es cambio en el mundo de los sentidos,
pero inmutable es el supremo Señor del Amor.
Medita en Él, absórbete en Él,
despierta de este sueño de separación.

(Shvetashvatara Upanishad)

ARABIC

يا طالب، اعرف الطبيعة الحقيقية لروحك،
وتعرف على نفسك بها تمامًا.
يا رب، (لننال) الوعي الأبدي
لنور وفرح الأسمى.
لعلنا نقرر أن نكرس حياتنا
لخدمة الإنسانية،
ونرفعهم إلى الألوهية.

(Yajur Veda)

يا براهمان، قِدْنا من غير الواقعي إلى الواقعي.
يا براهمان، قِدْنا من الظلام إلى النور.
يا براهمان، قِدْنا من الموت إلى الخلود.
أوم، سلام، سلام، سلام.

(Brhadaranyaka Upanishad)

العارف يمسك في نشوة قلبه
بنور ذلك البراهمان (ذلك الجوهر الإلهي)
الذي لا يوصف—كل السعادة النقية، لا مثيل لها،
متجاوزًا للزمن، حرًا، دائمًا، متجاوزًا للرغبات.

(Vivekachudamani)

مشرق لكنه مخفي، الذات تقيم في القلب.
كل شيء يتحرك، يتنفس، يفتح ويغلق
يعيش في الذات. هو مصدر الحب
ويمكن أن يُعرف من خلال الحب ولكن ليس من خلال الفكر
هو هدف الحياة. حقق هذا الهدف!

(Mundaka Upanishad)

كل شيء في عالم الحواس يتغير،
لكن الثابت هو الرب الأعظم للحب.
تأمل فيه، وكن ممتصًا به،
واستفق من هذا الحلم بالانفصال.

(Shvetashvatara Upanishad)

Portuguese

Ó buscador, conheça a verdadeira natureza de sua alma
e identifique-se completamente com ela.
Ó Senhor, (que possamos alcançar) a consciência eterna
da Suprema Luz e Alegria.
Que possamos resolver dedicar nossa vida
ao serviço da humanidade
e elevá-la à Divindade.

(Yajur Veda)

O Brahma, guia-nos do irreal para o real.
O Brahma, guia-nos da escuridão para a luz.

O Brahma, guia-nos da morte para a imortalidade.
Shanti, Shanti, Shanti, Om.

(Brhadaranyaka Upanishad)

O conhecedor captura na êxtase de seu coração
a plena luz daquele Brahman (essa Essência Divina)
que é indescritível—toda pura bem-aventurança, incomparável,
transcendendo o tempo, sempre livre, além do desejo.

(Vivekachudamani)

Brilhante, mas oculto, o Ser habita no coração.
Tudo o que se move, respira, abre e fecha
Vive no Ser. Ele é a fonte do amor
E pode ser conhecido através do amor, mas não pelo pensamento.
Ele é o objetivo da vida. Alcance esse objetivo!

(Mundaka Upanishad)

Tudo é mudança no mundo dos sentidos,
Mas imutável é o supremo Senhor do Amor.
Medite nele, deixe-se absorver por ele,
Desperte deste sonho de separação.

(Shvetashvatara Upanishad)

URDU

ا□ طالب، اپنی روح کی حقیقی فطرت کو جانوں،
اور مکمل طور پر اس ک□ ساتھ خود کو پ□چانو□
ا□ رب، (□م حاصل کریں) ابدی شعور

اعلیٰ نور اور خوشی کا ہ
ہم یہ عزم کریں کہ اپنی زندگی
انسانیت کی خدمت کے لئے وقف کریں،
اور انہیں الوہیت تک بلند کریں۔

(Yajur Veda)

اے برہما، ہمیں غیرحقیقی سے حقیقت کی طرف رہنمائی کرے
اے برہما، ہمیں اندھیرے سے روشنی کی طرف رہنمائی کرے
اے برہما، ہمیں موت سے امرتا کی طرف رہنمائی کرے
شانتی، شانتی، شانتی، اوم۔

(Brhadaranyaka Upanishad)

جاننے والا اپنے دل کی سرشاری میں
اس برہمن (اس خدائی جوہر) کی مکمل روشنی کو پکڑتا ہے
جو بیان سے باہر ہے—تمام خالص خوشی، بے مثال
وقت سے بالا، ہمیشگی سے آزاد، خواہش سے ماورا۔

(Vivekachudamani)

روشن مگر پوشیدہ، نفس دل میں بس رہا ہے۔
جو کچھ بھی حرکت کرتا ہے، سانس لیتا ہے، کھلتا ہے اور بند ہوتا ہے
وہ نفس میں زندہ ہے۔ وہ محبت کا منبع ہے
اور محبت کے ذریعے پہچانا جا سکتا ہے، مگر خیال کے ذریعے نہیں۔
وہ زندگی کا مقصد ہے۔ اس مقصد کو حاصل کرو!

(Mundaka Upanishad)

تمام چیزیں حواس کی دنیا میں تبدیلی ہیں،
خدا میں کوئی تبدیلی نہیں ہے۔ ***supreme*** لیکن محبت کے
اس پر دھیان لگاؤ، اس میں محو ہو جاؤ،
اس علیحدگی کے خواب سے جاگ جاؤ۔

(Shvetashvatara Upanishad)

Japanese

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(Yajur Veda)

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(Brhadaranyaka Upanishad)

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(Vivekachudamani)

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(Mundaka Upanishad)

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(Shvetashvatara Upanishad)

FRENCH

Ô chercheur, connais la véritable nature de ton âme,
et identifie-toi complètement avec elle.
Ô Seigneur, (puissions-nous atteindre) la conscience éternelle
de la Lumière Suprême et de la Joie.
Puissions-nous décider de consacrer notre vie

au service de l'humanité,
et de les élever vers la Divinité.

Yajur Veda

Ô Brahma, guide-nous de l'irréel vers le réel.
Ô Brahma, guide-nous des ténèbres vers la lumière.
Ô Brahma, guide-nous de la mort vers l'immortalité.
Shanti, Shanti, Shanti, Om.

Brhadaranyaka Upanishad)

Le connaisseur saisit dans l'extase de son cœur
la lumière totale de ce Brahman (cette Essence Divine)
qui est indescriptible—une béatitude pure, incomparable,
transcendant le temps, toujours libre, au-delà du désir.

(Vivekachudamani)

L'Âme, brillante mais cachée, réside dans le cœur.
Tout ce qui bouge, respire, s'ouvre et se ferme
vit dans l'Âme. Elle est la source de l'amour
et peut être connue par l'amour, mais pas par la pensée.
Elle est le but de la vie. Atteins ce but !

(Mundaka Upanishad)

Tout est changement dans le monde des sens,
Mais l'inchangé est le Seigneur suprême de l'Amour.

Médite sur lui, absorbe-toi en lui,
Réveille-toi de ce rêve de séparation.

(Shvetashvatara Upanishad)

German

O Suchender, erkenne die wahre Natur deiner Seele
und identifiziere dich vollständig mit ihr.
O Herr, (mögen wir erreichen) das ewige Bewusstsein
des höchsten Lichts und der Freude.
Möge es unser Entschluss sein, unser Leben
dem Dienst an der Menschheit zu widmen
und sie zur Göttlichkeit zu erheben.

Yajur Veda

O Brahma, führe uns vom Irrealen zum Realen.
O Brahma, führe uns von der Dunkelheit zum Licht.
O Brahma, führe uns vom Tod zur Unsterblichkeit.
Shanti, Shanti, Shanti, Om.

(Brhadaranyaka Upanishad)

Der Wissende erfasst in der Ekstase seines Herzens
das volle Licht des Brahman (dieser göttlichen Essenz),
das unbeschreiblich ist—volle reine Glückseligkeit,
unvergleichlich,
die die Zeit übersteigt, immer frei, jenseits des Verlangens.

(Vivekachudamani)

Hell, aber verborgen, wohnt das Selbst im Herzen.
Alles, was sich bewegt, atmet, öffnet und schließt,
lebt im Selbst. Es ist die Quelle der Liebe
und kann durch Liebe, aber nicht durch Gedanken erkannt werden.
Es ist das Ziel des Lebens. Erreiche dieses Ziel!

(Mundaka Upanishad)

Alles ist Veränderung in der Welt der Sinne,
Aber unveränderlich ist der höchste Herr der Liebe.
Meditiere über ihn, sei von ihm absorbiert,
Wache auf aus diesem Traum der Trennung.

(Shvetashvatara Upanishad)

RUSSIAN

О искатель, познай истинную природу своей души,
и полностью отождестви себя с ней.
О Господь, (пусть мы достигнем) вечного сознания
Высшего Света и Радости.
Пусть мы решим посвятить свою жизнь
служению человечеству
и возвысить их к Божественности.

Yajur veda

О Брахма, веди нас от нереального к реальному.
О Брахма, веди нас от тьмы к свету.
О Брахма, веди нас от смерти к бессмертию.
Шанти, Шанти, Шанти, Ом.

(Brhadaranyaka Upanishad)

Знающий схватывает в экстазе своего сердца
полный свет того Брахмана (этой Божественной Сущности),
который неизъясним‍ — вся чистая блаженство, несравненное,
превосходящее время, всегда свободное, за пределами желания.

(Vivekachudamani)

Яркое, но скрытое, Я живет в сердце.
Все, что движется, дышит, открывается и закрывается,
живет в Я. Он — источник любви
и может быть познан через любовь, но не через мысль.
Он — цель жизни. Достигни этой цели!

(Mundaka Upanishad)

В мире чувств всё изменяется,
Но неизменен высший Господь Любви.
Медитируй на Него, погружайся в Него,
Пробудись от этого сна разделённости.

(Shvetashvatara Upanishad)

BENGALI

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Judaism

JUDAISM

Some Jewish beliefs about the end of days include:

- God will redeem the Jewish people from captivity and return them to the Land of Israel
- God will restore the Temple in Jerusalem and the House of David
- God will appoint a regent from the House of David, or the Messiah, to lead the Jewish people and the world
- The Messiah will usher in the Messianic Age, a time of peace, justice, and righteousness
- All nations will recognize that the God of Israel is the only true God
- God will resurrect the dead and judge all people
- Many Jewish people believe in olam ha-ba, or "the world to come", a perfect version of the world that will exist after the end of days

The idea of a Messianic Age, an era of global peace and knowledge of the Creator, has a prominent place in Jewish thought, and is incorporated as part of the end of days. A well-known passage from the Book of Isaiah describes this future condition of the world: "They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation and they will no longer study warfare" (Isaiah 2:4, see also Micah 4:3).[6] Maimonides (1135–1204) further describes the Messianic Era in the Mishneh Torah: "And at that time there will be no hunger or war, no jealousy or rivalry. For the good will be plentiful, and all delicacies available as dust. The entire occupation of the world will be only to know God; ... the people Israel will be of great wisdom; they will perceive the esoteric truths and comprehend their Creator's wisdom as is the capacity of man. As it is written (Isaiah 11:9): 'For the earth shall be filled with the knowledge of God, as the waters cover the sea

The term “End of Days” is taken from Numbers 24:14. This has always been taken as a reference to the messianic era.

The Scriptures are replete with messianic quotes. In Deuteronomy 30:1 Moses prophesies that, after the Jews have been scattered to the four corners of the earth, there will come a time when they will repent and return to Israel, where they will fulfill all the commandments of the Torah. The gentile prophet Balaam prophesies that this return will be led by Moshiach (see Numbers 24:17–20). Jacob refers to Moshiach by the name Shiloh (Genesis 49:10).

The prophets Isaiah, Jeremiah, Ezekiel, Amos, Joel and Hosea all refer to the messianic era. (For full references, the reader is referred to the book Moshiach by Rabbi Dr. J.I. Schochet.) It is interesting to note that the wall outside the United Nations Building in New York is inscribed with the quote from Isaiah (2:4), “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more.” Furthermore, it is clear from the prophets, when studied in their original Hebrew, that Moshiach is a Jewish concept, and his coming will entail a return to Torah law, firmly ruling out any “other” messianic belief.

“Jacob called for his sons. He said: ‘Gather together, and I will tell you what will happen at the End of Days.'” (Gen. 49:1)

The Book of Daniel says: Multitudes who sleep in the dust of the earth will awake; some to everlasting life, others to shame and everlasting contempt (Daniel 12:2)

In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know God.
Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah 11:9 states: 'The world will be filled with the knowledge of God as the waters cover the ocean bed."
Mishneh Torah, Kings and Wars 12:5

All of the Jewish people, even sinners and those who are liable to be executed with a court-imposed death penalty, **have a share in the World-to-Come, as it is stated: “And your people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of My hands, for My name to be glorified”** (Isaiah 60:21). **And these** are the exceptions, the people **who have no share in the World-to-Come,** even when they fulfilled many mitzvot: **One who says: There is no resurrection of the dead** derived **from the Torah…**
Mishnah Sanhedrin 10:1

Rav was wont to say:
The World-to-Come is not like this world.
In the World-to-Come there is no eating, no drinking,
no procreation, no business **negotiations,**
no jealousy, no hatred, and no competition.
Rather, the righteous sit with their crowns upon their heads, enjoying the splendor of the Divine Presence, as it is stated:
“And they beheld God, and they ate and drank” (Exodus 24:11), meaning that beholding God’s countenance is tantamount to eating and drinking.
Berakhot 17a:12

“Jacob called to his sons, and he said: Gather, and I will tell you what will befall you at the end of days. Assemble and hear, sons of Jacob, and listen to Israel your father” (Genesis 49:1–2).
“Jacob called to his sons.” “The lot is cast in the bosom” (Proverbs 16:33) – this is the lottery of Yom Kippur. “And all of one’s judgment is from the Lord” (Proverbs 16:33) – to determine which will be for God and which will go to an uninhabitable land.
Another matter: “The lot is cast in the bosom” – this is the lot of the tribes…
Bereshit Rabbah 98:2

However, through repentance, which is the eternal life of the World to Come, each person’s lowliness will be restored to life. This is because the Resurrection will essentially be of the lowliness; the lowliness will be restored to life and resurrected, as mentioned above. Through this, Moshe’s lowliness, which is rooted in every limb of every single Jew, is restored to life. Previously, this lowliness lay dormant, concealed and covered in him, in the aspect of death. But now, through repentance, which is the eternal life of the World to Come, that lowliness reawakens and returns to life…
Likutei Moharan, Part II 72:8:11

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.
Pirkei Avot 4:17

"May the Lord reward you well in this world for your good work, and may you receive full recompense from the Lord, the God of Israel, in the world to come, because you have come to be a proselyte and to seek shelter under the shadow of His Glorious Presence. Through that merit you will be saved from the punishment of Gehinom, so that your portion will be with Sarah and Rebecca and Rachel and Leah."

Aramaic Targum to Ruth 2:12

After a further one hundred and thirty-two years He will begin “to take hold of the ends of the earth and shake off the wicked”. The Holy Land will be purified, and the Holy One will raise the dead there and they shall rise in their hosts in the land of Galilee.
Zohar, Shemot 13:152

“Jacob called to his sons, and he said: Gather, and I will tell you what will befall you at the end of days. Assemble and hear, sons of Jacob, and listen to Israel your father” (Genesis 49:1–2).

Mandarin

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Spanish

Algunas creencias judías sobre el fin de los días incluyen:

- Dios redimirá al pueblo judío del cautiverio y los devolverá a la Tierra de Israel.
- Dios restaurará el Templo en Jerusalén y la Casa de David.
- Dios designará a un regente de la Casa de David, o al Mesías, para liderar al pueblo judío y al mundo.
- El Mesías inaugurará la Era Mesiánica, un tiempo de paz, justicia y rectitud.
- Todas las naciones reconocerán que el Dios de Israel es el único Dios verdadero.
- Dios resucitará a los muertos y juzgará a todas las personas.
- Muchos judíos creen en el *olam ha-ba*, o "el mundo venidero", una versión perfecta del mundo que existirá después del fin de los días.

La idea de una Era Mesiánica, una era de paz mundial y conocimiento del Creador, tiene un lugar prominente en el pensamiento judío y forma parte del fin de los días. Un pasaje conocido del Libro de Isaías describe esta condición futura del mundo: "Convertirán sus espadas en rejas de arado y sus lanzas en hoces; no alzará espada nación contra nación, ni aprenderán más la guerra" (Isaías 2:4; véase también Miqueas 4:3).

Maimónides (1135–1204) describe aún más la Era Mesiánica en la *Mishné Torá*: "En ese tiempo no habrá hambre ni guerra, ni envidia ni rivalidad, porque el bien será abundante y todas las delicias estarán disponibles como el polvo. La ocupación del mundo entero será únicamente conocer a Dios... El pueblo de Israel será de gran sabiduría; percibirán las verdades esotéricas y comprenderán la sabiduría de su Creador según la capacidad humana. Como está escrito (Isaías 11:9): 'Porque la tierra estará llena del conocimiento de Dios, como las aguas cubren el mar.'"

El término "fin de los días" se toma de Números 24:14 y siempre se ha interpretado como una referencia a la era mesiánica.

Las Escrituras están llenas de citas mesiánicas. En Deuteronomio 30:1, Moisés profetiza que, después de que los judíos hayan sido dispersados a los cuatro rincones de la tierra, llegará un tiempo en el que se arrepentirán y regresarán a

Israel, donde cumplirán todos los mandamientos de la Torá. El profeta no judío Balaam profetiza que este regreso será liderado por el Mesías (*Moshiach*, véase Números 24:17–20). Jacob se refiere al Mesías con el nombre de Shiloh (Génesis 49:10).

Los profetas Isaías, Jeremías, Ezequiel, Amós, Joel y Oseas hacen referencia a la era mesiánica. (Para referencias completas, se recomienda el libro *Moshiach* del rabino Dr. J.I. Schochet). Es interesante notar que el muro exterior del edificio de las Naciones Unidas en Nueva York está inscrito con la cita de Isaías (2:4):
"Convertirán sus espadas en rejas de arado, y sus lanzas en hoces; no alzará espada nación contra nación, ni aprenderán más la guerra."

Además, queda claro en los profetas, cuando se estudian en su hebreo original, que el Mesías es un concepto judío, y su llegada implicará un regreso a la ley de la Torá, descartando firmemente cualquier otra creencia mesiánica.

"Jacob llamó a sus hijos. Dijo: 'Reúnanse, y les contaré lo que sucederá al final de los días.'" (Génesis 49:1).

El Libro de Daniel dice: "Multitudes que duermen en el polvo de la tierra se despertarán; unos para vida eterna, otros para vergüenza y desprecio eterno" (Daniel 12:2).

En esa era, no habrá hambre ni guerra, envidia ni competencia, porque el bien fluirá en abundancia y todas las delicias estarán disponibles como el polvo. La ocupación del mundo entero será únicamente conocer a Dios.
Por lo tanto, los judíos serán grandes sabios y conocerán los asuntos ocultos, comprendiendo el conocimiento de su Creador según el máximo potencial humano, como afirma Isaías 11:9: "La tierra estará llena del conocimiento de Dios, como las aguas cubren el lecho del océano."
(*Mishné Torá*, Reyes y Guerras 12:5).

Todo el pueblo judío, incluso los pecadores y aquellos que son merecedores de la pena de muerte impuesta por el tribunal, tienen una porción en el Mundo Venidero, como está escrito: "Y tu pueblo también será todo justo; heredarán la tierra para siempre; el retoño de Mi plantación, la obra de Mis manos, para glorificar Mi nombre" (Isaías 60:21).

Si necesitas más ayuda o información adicional, no dudes en pedírmelo.

Arabic

بعض المعتقدات اليهودية حول نهاية الأيام تشمل:

- سيُخلّص الله الشعب اليهودي من الأسر ويعيدهم إلى أرض إسرائيل.
- سيعيد الله بناء الهيكل في القدس وبيت داود.
- سيعيّن الله حاكمًا من بيت داود، أو المسيح، لقيادة الشعب اليهودي والعالم.
- سيبدأ المسيح عصرًا مسيانيًا، وهو زمن من السلام والعدل والاستقامة.
- ستعترف جميع الأمم بأن إله إسرائيل هو الإله الحقيقي الوحيد.
- سيقيم الله الموتى ويحكم على جميع الناس.
- يعتقد الكثير من اليهود في "عالم المستقبل" (عولام هبا)، وهو نسخة مثالية من العالم ستوجد بعد نهاية الأيام.

فكرة العصر المسياني، وهي حقبة من السلام العالمي ومعرفة الخالق، تحتل مكانة بارزة في الفكر اليهودي وتُعتبر جزءًا من نهاية الأيام. مقطع معروف من سفر إشعياء يصف هذا الوضع المستقبلي للعالم:
" "فيطبعون سيوفهم سككًا ورماحهم مناجل. لا ترفع أمة على أمة سيفًا، ولا يتعلمون الحرب فيما بعد
(إشعياء 2:4؛ انظر أيضًا ميخا 4:3).

وصف موسى بن ميمون (1135-1204) كذلك العصر المسياني في كتابه ميشنيه توراة:
" وفي ذلك الزمان لن يكون هناك جوع ولا حرب، ولا غيرة ولا منافسة. الخير سيكون وفيرًا، وجميع النعم ستكون متاحة كالغبار. العمل الوحيد للعالم سيكون معرفة الله... سيكون شعب إسرائيل ذو حكمة عظيمة؛ وسيدركون الحقائق الغامضة ويفهمون حكمة خالقهم حسب قدرة الإنسان. كما هو مكتوب (إشعياء 11:9): 'لأن الأرض ستمتلئ من معرفة الرب كما تغطي المياه البحر'".

مصطلح "نهاية الأيام" مأخوذ من العدد 24:14. وقد تم تفسيره دائمًا كإشارة إلى العصر المسياني.

تفيض الكتب المقدسة بالاقتباسات المسيانية. في سفر التثنية 30:1، يتنبأ موسى بأنه، بعد أن يتشتت اليهود إلى أركان الأرض الأربعة، سيأتي وقت يتوبون فيه ويعودون إلى إسرائيل، حيث سيُنفذون جميع وصايا التوراة. ويتنبأ النبي غير اليهودي بلعام بأن هذا الرجوع سيقوده المسيح (مشياح، انظر العدد 24:17–20). يشير يعقوب إلى المسيح باسم شيلوه (تكوين 49:10).

يتحدث الأنبياء إشعياء، إرميا، حزقيال، عاموس، يوئيل وهوشع جميعهم عن العصر المسياني. (لمزيد من المراجع، يُنصح بكتاب مشياح للحاخام الدكتور ج. آي. شوخيت.) من المثير للاهتمام أن الجدار الخارجي لمبنى الأمم المتحدة في نيويورك يحتوي على اقتباس من إشعياء (2:4):
"فيطبعون سيوفهم سككًا ورماحهم مناجل. لا ترفع أمة على أمة سيفًا، ولا يتعلمون الحرب فيما بعد."

علاوة على ذلك، يتضح من الأنبياء، عند دراستهم باللغة العبرية الأصلية، أن فكرة المسيح هي مفهوم يهودي، وأن مجيئه سيعني العودة إلى شريعة التوراة، مما يستبعد أي معتقد مسياني "آخر".

دعا يعقوب أبناءه وقال: اجتمعوا فأخبركم بما يصيبكم في آخر الأيام" (تكوين 49:1)"

يقول سفر دانيال: "وكثيرون من الراقدين في تراب الأرض يستيقظون، هؤلاء إلى حياة أبدية وأولئك إلى العار والازدراء الأبدي" (دانيال 12:2).

في ذلك العصر، لن يكون هناك جوع أو حرب، ولا حسد أو منافسة، لأن الخير سيتدفق بوفرة، وجميع النعم ستكون متاحة كالغبار. وسيكون عمل العالم بأسره هو معرفة الله.
لذلك، سيكون اليهود حكماء عظامًا ويعرفون الأمور الخفية، ويفهمون معرفة خالقهم حسب أقصى قدرة بشرية، كما يقول إشعياء 11:9: "لأن الأرض ستمتلئ من معرفة الرب كما تغطي المياه البحر."
(ميشنيه توراة، الملوك والحروب 12:5)

جميع الشعب اليهودي، حتى الخطاة منهم والذين يستحقون عقوبة الإعدام بأمر المحكمة، لهم نصيب في العالم الآتي، كما هو مكتوب: "وشعبك جميعهم أبرار، يرثون الأرض إلى الأبد، غرس يديَّ لتمجيد اسمي" (إشعياء 60:21).

إذا كنت بحاجة إلى ترجمة إضافية أو مساعدة، فلا تتردد في طلب ذلك!

Hindi

यहाँ कुछ यहूदी विश्वास अंत के दिनों के बारे में दिए गए हैं:

• परमेश्वर यहूदी लोगों को बंदीगृह से छुड़ाएंगे और उन्हें इस्राएल की भूमि में वापस लाएंगे।
• परमेश्वर यरूशलेम में मंदिर और दाऊद के घर को पुनर्स्थापित करेंगे।
• परमेश्वर दाऊद के घराने से एक शासक, या मसीह, को यहूदी लोगों और संसार का नेतृत्व करने के लिए नियुक्त करेंगे।
• मसीह मसीही युग की शुरुआत करेंगे, जो शांति, न्याय और धार्मिकता का समय होगा।
• सभी राष्ट्र यह मानेंगे कि इस्राएल का परमेश्वर ही सच्चा परमेश्वर है।
• परमेश्वर मृतकों को पुनर्जीवित करेंगे और सभी लोगों का न्याय करेंगे।
• कई यहूदी लोग "ओलम ह-बा" (आने वाली दुनिया), या अंत के दिनों के बाद मौजूद एक आदर्श दुनिया, में विश्वास करते हैं।

मसीही युग, जो वैश्विक शांति और सृष्टिकर्ता के ज्ञान का समय है, यहूदी विचारधारा में प्रमुख स्थान रखता है और अंत के दिनों का एक अभिन्न हिस्सा है। यशायाह की पुस्तक में इस भविष्य की स्थिति का उल्लेख किया गया है:
"वे अपनी तलवारों को हल के फालों और भालों को छंटाई के हंसियों में बदल देंगे; एक राष्ट्र दूसरे राष्ट्र के खिलाफ तलवार नहीं उठाएगा, और वे अब युद्ध का अध्ययन नहीं करेंगे" (यशायाह 2:4, मीकाह 4:3)।

मैमोनिडीज़ (1135-1204) ने मिश्नेह तोराह में मसीही युग का वर्णन इस प्रकार किया:
"और उस समय भूख या युद्ध नहीं होगा, ईर्ष्या या प्रतिद्वंद्विता नहीं होगी। अच्छाइयों की प्रचुरता होगी, और सभी स्वादिष्ट पदार्थ धूल के समान सुलभ होंगे। पूरी दुनिया का काम केवल परमेश्वर को जानना होगा; ... इस्राएल के लोग महान बुद्धिमान होंगे; वे गूढ़ सत्य को समझेंगे और अपने सृष्टिकर्ता की बुद्धिमत्ता को यथासंभव गहराई से जानेंगे। जैसा कि लिखा गया है (यशायाह 11:9): 'धरती परमेश्वर के ज्ञान से भर जाएगी, जैसे जल समुद्र को ढंक लेता है।'"

”अंत के दिनों” शब्द की उत्पत्ति गिनती 24:14 से हुई है, जिसे हमेशा मसीही युग का संदर्भ माना गया है।

लेखों में मसीही उद्धरण भरे पड़े हैं। व्यवस्थाविवरण 30:1 में मूसा भविष्यवाणी करते हैं कि यहूदी जब पृथ्वी के चार कोनों में बिखर जाएंगे, तब ऐसा समय आएगा जब वे पश्चाताप करेंगे और इस्राएल लौट आएंगे, जहाँ वे तोराह की सभी आज्ञाओं को पूरा करेंगे। गैर-यहूदी भविष्यवक्ता बाला'म ने भविष्यवाणी की थी कि यह वापसी मसीह के नेतृत्व में होगी (गिनती 24:17-20)।

यशायाह, यिर्मयाह, यहेजकेल, आमोस, योएल और होशे भविष्यद्वक्ताओं ने सभी मसीही युग का उल्लेख किया है।

अधिक संदर्भों के लिए, रब्बी डॉ. जे.आई. शॉचेट की पुस्तक ”मसीह” को देखें।

संयुक्त राष्ट्र मुख्यालय के बाहर दीवार पर यशायाह (2:4) का यह उद्धरण अंकित है:

”वे अपनी तलवारों को हल के फालों और भालों को छंटाई के हंसियों में बदल देंगे; एक राष्ट्र दूसरे राष्ट्र के खिलाफ तलवार नहीं उठाएगा, और वे अब युद्ध का अध्ययन नहीं करेंगे।”

मसीह यहूदी अवधारणा है, और उनके आगमन में तोराह कानून की वापसी शामिल होगी, जो किसी ”अन्य” मसीही विश्वास को स्पष्ट रूप से खारिज करता है।

Bengali

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Portuguese

Algumas crenças judaicas sobre o fim dos tempos incluem:

- Deus redimirá o povo judeu do cativeiro e os devolverá à Terra de Israel.
- Deus restaurará o Templo em Jerusalém e a Casa de Davi.
- Deus nomeará um regente da Casa de Davi, ou o Messias, para liderar o povo judeu e o mundo.
- O Messias inaugurará a Era Messiânica, um tempo de paz, justiça e retidão.
- Todas as nações reconhecerão que o Deus de Israel é o único Deus verdadeiro.
- Deus ressuscitará os mortos e julgará todas as pessoas.

- Muitos judeus acreditam no *olam ha-ba*, ou "o mundo vindouro", uma versão perfeita do mundo que existirá após o fim dos tempos.

A ideia de uma Era Messiânica, uma era de paz global e conhecimento do Criador, ocupa um lugar de destaque no pensamento judaico e é incorporada como parte do fim dos tempos.
Um trecho conhecido do Livro de Isaías descreve essa condição futura do mundo: "Eles transformarão suas espadas em arados e suas lanças em foices; nação não levantará espada contra nação, nem aprenderão mais a guerrear" (Isaías 2:4; veja também Miquéias 4:3).

Maimônides (1135–1204) descreve ainda a Era Messiânica no *Mishneh Torah*: "E naquele tempo não haverá fome ou guerra, inveja ou rivalidade. Pois o bem será abundante, e todas as delícias estarão disponíveis como o pó. Toda a ocupação do mundo será apenas conhecer a Deus; ... o povo de Israel será de grande sabedoria; eles perceberão as verdades esotéricas e compreenderão a sabedoria de seu Criador conforme a capacidade humana. Como está escrito (Isaías 11:9): 'Pois a terra estará cheia do conhecimento de Deus, como as águas cobrem o mar'."

O termo “Fim dos Tempos” é retirado de Números 24:14. Ele sempre foi interpretado como uma referência à era messiânica.

As Escrituras estão repletas de citações messiânicas.
Em Deuteronômio 30:1, Moisés profetiza que, após os judeus terem sido espalhados pelos quatro cantos da terra, chegará um tempo em que eles se arrependerão e retornarão a Israel, onde cumprirão todos os mandamentos da Torá.
O profeta gentio Balaão profetiza que esse retorno será liderado por Moshiach (veja Números 24:17–20). Jacó refere-se ao Moshiach pelo nome de Shiloh (Gênesis 49:10).

Os profetas Isaías, Jeremias, Ezequiel, Amós, Joel e Oséias referem-se todos à era messiânica. (Para referências completas, consulte o livro *Moshiach* do Rabino Dr. J.I. Schochet.)

É interessante notar que o muro fora do edifício das Nações Unidas em Nova York está inscrito com a citação de Isaías (2:4):
"Eles transformarão suas espadas em arados, e suas lanças em foices; nação não levantará espada contra nação, nem aprenderão mais a guerrear."

Além disso, é claro pelos profetas, quando estudados no hebraico original, que Moshiach é um conceito judaico, e sua vinda implicará um retorno à lei da Torá, excluindo firmemente qualquer outra crença messiânica.

"Jacó chamou seus filhos. Ele disse: 'Reúnam-se, e eu lhes direi o que acontecerá no Fim dos Tempos.'" (Gênesis 49:1)

O Livro de Daniel diz: "Muitos que dormem no pó da terra despertarão; uns para a vida eterna, outros para vergonha e desprezo eterno" (Daniel 12:2).

Nesse tempo, não haverá fome nem guerra, inveja nem competição, pois o bem fluirá em abundância, e todas as delícias estarão disponíveis como o pó. A ocupação de todo o mundo será exclusivamente conhecer a Deus.
Portanto, os judeus serão grandes sábios e conhecerão os assuntos ocultos, compreendendo o conhecimento de seu Criador até o máximo do potencial humano, como Isaías 11:9 declara:
"O mundo estará cheio do conhecimento de Deus, como as águas cobrem o leito do oceano."
Mishneh Torah, Reis e Guerras 12:5

Todo o povo judeu, mesmo pecadores e aqueles passíveis de execução com pena de morte imposta por um tribunal, têm uma participação no Mundo Vindouro, como está escrito:
"E o teu povo também será todo justo; eles herdarão a terra para sempre; o ramo do meu plantio, a obra das minhas mãos, para a minha glória" (Isaías 60:21).

E estas são as exceções, as pessoas que não têm parte no Mundo Vindouro, mesmo quando cumpriram muitos *mitzvot*:
"Aquele que diz: Não há ressurreição dos mortos derivada da Torá..."
Mishná Sanhedrin 10:1

O *Talmud* explica ainda a natureza do Mundo Vindouro:
“No Mundo Vindouro, não há comer, beber, procriação, negócios, ciúme, ódio ou competição. Em vez disso, os justos sentam-se com suas coroas sobre suas cabeças, desfrutando do esplendor da Presença Divina.”
(*Berakhot* 17a:12)

Russian

Некоторые еврейские убеждения о конце времен включают:
- Бог освободит еврейский народ из плена и вернет его в Землю Израиля.
- Бог восстановит Храм в Иерусалиме и Дом Давида.
- Бог назначит правителя из дома Давида, или Мессию, чтобы он возглавил еврейский народ и весь мир.
- Мессия принесет Мессианскую эпоху, время мира, справедливости и праведности.
- Все народы признают, что Бог Израиля — единственный истинный Бог.
- Бог воскресит мертвых и будет судить всех людей.
- Многие евреи верят в «олам ха-ба» («грядущий мир») — совершенную версию мира, которая появится после конца времен.

Идея Мессианской эпохи, эпохи глобального мира и познания Создателя, занимает важное место в еврейской мысли и является частью представлений о конце времен. Известный отрывок из книги пророка Исаии описывает это будущее состояние мира: «Перекуют мечи свои на орала и копья свои на серпы; не поднимет народ меча на народ, и не будут более учиться воевать» (Исайя 2:4, также см. Михей 4:3).

Маймонид (1135–1204) в «Мишне Тора» описывает Мессианскую эпоху так: «В то время не будет ни голода, ни войны, ни зависти, ни соперничества. Добро будет в изобилии, и все изысканные вещи будут доступны, как пыль. Единственным занятием всего мира будет познание Бога; ... народ Израиля станет великими мудрецами; они постигнут сокровенные истины и осознают мудрость своего Создателя в пределах человеческих возможностей. Как сказано (Исайя 11:9): "Ибо земля наполнится знанием Господа, как воды покрывают море"».

Термин «конец времен» взят из Чисел 24:14. Его всегда воспринимали как указание на мессианскую эпоху.
Писания полны мессианских цитат. В книге Второзаконие 30:1 Моисей пророчествует, что после того, как евреи будут рассеяны по всем уголкам земли, наступит время, когда они покаются и вернутся в Израиль, где будут соблюдать все заповеди Торы. Языческий пророк Валаам предсказывает, что это возвращение будет возглавлено Машиахом (см. Числа 24:17–20). Иаков упоминает Машиаха под именем Шило (Бытие 49:10).

Пророки Исайя, Иеремия, Иезекииль, Амос, Иоиль и Осия все упоминают мессианскую эпоху. (Полные ссылки можно найти в книге «Машиах» раввина доктора Й. И. Шохета.) Интересно отметить, что на стене возле здания ООН в Нью-Йорке выбита цитата из Исайи (2:4): «Перекуют мечи свои на орала, и копья свои на серпы; не поднимет народ меча на народ, и не будут более учиться воевать».

Кроме того, ясно из пророчеств, что Машиах — это еврейская концепция, и его приход будет означать возвращение к закону Торы, полностью исключая какие-либо «другие» мессианские верования.
«Иаков созвал своих сыновей и сказал: "Соберитесь, и я расскажу вам, что случится с вами в конце дней"» (Бытие 49:1).
В книге Даниила говорится: «И многие из спящих в прахе земли пробудятся: одни для жизни вечной, другие на вечное поругание и посрамление» (Даниил 12:2).

В ту эпоху не будет ни голода, ни войны, ни зависти, ни соперничества; добро будет литься в изобилии, а все радости будут доступны, как пыль. Единственным занятием всего мира станет познание Бога.
Таким образом, евреи станут великими мудрецами, постигнут скрытые

истины и осознают мудрость своего Создателя в полной мере, как сказано в Исайе 11:9: «Земля наполнится знанием Господа, как воды покрывают морское дно».
Мишне Тора, Цари и войны 12:5

...

Japanese

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[illegible] 2:4[illegible] 4:3 [illegible]

[illegible]1135–1204[illegible] 11:9 [illegible]

[illegible] 24:14 [illegible]

[illegible] 30:1 [illegible] 24:17–20 [illegible] 49:10[illegible]

[illegible] J.I.[illegible] 2:4 [illegible]

[illegible]

French

Voici la traduction en français :

Certaines croyances juives sur la fin des temps incluent : • Dieu rachètera le peuple juif de la captivité et le ramènera en Terre d'Israël. • Dieu restaurera le Temple de Jérusalem et la Maison de David. • Dieu nommera un régent de la Maison de David, ou le Messie, pour diriger le peuple juif et le monde. • Le Messie inaugurera l'ère messianique, une époque de paix, de justice et de droiture. • Toutes les nations reconnaîtront que le Dieu d'Israël est le seul vrai Dieu. • Dieu ressuscitera les morts et jugera tous les peuples. • De nombreux Juifs croient en l'oulam haba, ou "le monde à venir", une version parfaite du monde qui existera après la fin des temps.

L'idée d'une ère messianique, une époque de paix mondiale et de connaissance du Créateur, occupe une place importante dans la pensée juive et fait partie de la fin des temps. Un passage bien connu du Livre d'Isaïe décrit cette condition future du monde : "Ils forgeront leurs épées en socs de charrue et leurs lances en crocs de serpe ; une nation ne lèvera plus l'épée contre une autre nation et ils n'apprendront plus la guerre." (Isaïe 2:4, voir aussi Michée 4:3).

Maïmonide (1135–1204) décrit davantage l'ère messianique dans le Mishneh Torah : "À ce moment-là, il n'y aura ni famine ni guerre, ni jalousie ni rivalité. Le bien sera abondant et toutes les délices disponibles comme la poussière. L'occupation entière du monde sera uniquement de connaître Dieu ; ... le peuple d'Israël sera d'une grande sagesse ; ils percevront les vérités ésotériques et comprendront la sagesse de leur Créateur selon la capacité de l'homme. Comme il est écrit (Isaïe 11:9) : 'Car la terre sera remplie de la connaissance de Dieu, comme les eaux couvrent le fond de la mer'."

Le terme "Fin des Temps" est tiré de Nombres 24:14. Cela a toujours été pris comme une référence à l'ère messianique.

Les Écritures sont pleines de citations messianiques. Dans Deutéronome 30:1, Moïse prophétise qu'après que les Juifs aient été dispersés aux quatre coins de la terre, viendra un moment où ils se repentiront et retourneront en Israël, où ils accompliront tous les commandements de la Torah. Le prophète païen Balaam prophétise que ce retour sera conduit par le Moshiach (voir Nombres 24:17-20). Jacob fait référence au Moshiach sous le nom de Shiloh (Genèse 49:10).

Les prophètes Isaïe, Jérémie, Ézéchiel, Amos, Joël et Osée font tous référence à l'ère messianique. (Pour des références complètes, le lecteur peut consulter le livre *Moshiach* du Rabbin Dr. J.I. Schochet). Il est intéressant de noter que le mur extérieur du bâtiment des Nations Unies à New York est inscrit avec la citation d'Isaïe (2:4) : "Ils forgeront leurs épées en socs de charrue, et leurs lances en crocs de serpe ; une nation ne lèvera plus l'épée contre une autre nation, ni n'apprendront-ils plus la guerre."

De plus, il est clair, d'après les prophètes, lorsqu'on les étudie dans leur hébreu original, que le Moshiach est un concept juif et que sa venue entraînera un retour à la loi de la Torah, excluant fermement toute autre croyance messianique.

"Jacob appela ses fils. Il dit : 'Rassemblez-vous, et je vous dirai ce qui arrivera à la fin des temps.' " (Gen. 49:1)

Le Livre de Daniel dit : "Une multitude de ceux qui dorment dans la poussière de la terre s'éveilleront ; certains pour la vie éternelle, d'autres pour la honte et le mépris éternels." (Daniel 12:2)

Dans cette ère, il n'y aura ni famine ni guerre, ni envie ni compétition pour le bien, qui coulera en abondance, et tous les délices seront librement disponibles comme la poussière. L'occupation de tout le monde sera uniquement de connaître Dieu. C'est pourquoi les Juifs seront de grands sages et connaîtront les choses cachées, saisissant la connaissance de leur Créateur selon le plein potentiel humain, comme il est dit dans Isaïe 11:9 : "Le monde sera rempli de la connaissance de Dieu comme les eaux couvrent le fond de la mer." Mishneh Torah, Rois et Guerres 12:5

Tous les Juifs, même les pécheurs et ceux qui sont susceptibles d'être exécutés par une peine capitale imposée par le tribunal, ont une part dans le monde à venir, comme il est écrit : "Et ton peuple sera tout juste, ils hériteront de la terre pour toujours ; le rameau de ma plantation, l'œuvre de mes mains, pour que mon nom soit glorifié." (Isaïe 60:21). Et voici les exceptions, les personnes qui n'ont pas de part dans le monde à venir, même si elles ont accompli de nombreux commandements : celui qui dit : "Il n'y a pas de résurrection des morts dérivée de la Torah..." Mishnah Sanhédrin 10:1

Rav avait l'habitude de dire : "Le monde à venir n'est pas comme ce monde. Dans le monde à venir, il n'y a pas de manger, pas de boire, pas de procréation, pas de négociations commerciales, pas de jalousie, pas de haine, et pas de compétition. Plutôt, les justes s'assoiront avec leurs couronnes sur leurs têtes, savourant la splendeur de la Présence Divine, comme il est dit : "Et ils contemplèrent Dieu, et ils mangèrent et burent" (Exode 24:11), ce qui signifie que contempler le visage de Dieu équivaut à manger et à boire." Berakhot 17a:12

"Jacob appela ses fils et dit : Rassemblez-vous, et je vous dirai ce qui vous arrivera à la fin des temps. Assemblez-vous et écoutez, fils de Jacob, écoutez Israël votre père" (Genèse 49:1-2). "Jacob appela ses fils." "Le sort est jeté dans le sein" (Proverbes 16:33) – ceci est la loterie de Yom Kippour. "Et tout jugement vient du Seigneur" (Proverbes 16:33) – pour déterminer qui sera pour Dieu et qui ira dans une terre inhabitable. Autre chose : "Le sort est jeté dans le sein" – c'est le sort des tribus... Bereshit Rabbah 98:2

Cependant, par la repentance, qui est la vie éternelle du monde à venir, l'humilité de chaque personne sera restaurée à la vie. C'est parce que la Résurrection sera essentiellement de l'humilité ; l'humilité sera restaurée à la vie et ressuscitée, comme mentionné ci-dessus. Par cela, l'humilité de Moïse, qui est enracinée dans chaque membre de chaque Juif, est restaurée à la vie. Auparavant, cette humilité était dormante, dissimulée et couverte en lui, dans l'aspect de la mort. Mais maintenant, par la repentance, qui est la vie éternelle du monde à venir, cette humilité se réveille et revient à la vie... Likutei Moharan, Partie II 72:8:11

Il disait : plus précieuse est une heure de repentance et de bonnes actions dans ce monde, que toute la vie du monde à venir ; Et plus précieuse est une heure de tranquillité du monde à venir, que toute la vie de ce monde. Pirkei Avot 4:17

"Que le Seigneur vous récompense bien dans ce monde pour votre bon travail, et que vous receviez pleine récompense du Seigneur, le Dieu d'Israël, dans le monde à venir, parce que vous êtes venu être un prosélyte et chercher un abri sous l'ombre de Sa Glorieuse Présence. Par ce mérite, vous serez sauvé de la punition de Gehinom, afin que votre portion soit avec Sarah, Rebecca, Rachel et Léa." Targum araméen de Ruth 2:12

Après encore cent trente-deux ans, Il commencera à "s'emparer des extrémités de la terre et à secouer les méchants". La Terre Sainte sera purifiée, et le Saint élèvera les morts là-bas et ils se lèveront dans leurs rangs dans la terre de Galilée. Zohar, Shemot 13:152

"Jacob appela ses fils et dit : Rassemblez-vous, et je vous dirai ce qui vous arrivera à la fin des temps. Assemblez-vous et écoutez, fils de Jacob, écoutez Israël votre père." (Genèse 49:1-2).

Urdu

یہودیوں کے دنوں کے اختتام سے متعلق کچھ عقائد میں شامل ہیں: • خدا یہودیوں کو قید سے نجات دلائے گا اور انہیں زمین اسرائیل میں واپس لے آئے گا • خدا یروشلم میں معبد کو دوبارہ تعمیر کرے گا اور خاندانِ داؤد کو بحال کرے گا • خدا خاندانِ داؤد یا مسیحا کو یہودیوں اور دنیا کی قیادت کے لیے مقرر کرے گا • مسیحا مسیحائی دور کا آغاز کرے گا، جو امن، انصاف اور صداقت کا دور ہوگا • تمام اقوام یہ تسلیم کریں گی کہ اسرائیل کا خدا ہی واحد سچا خدا ہے۔ • خدا مردوں کو زندہ کرے گا اور تمام لوگوں کا حساب لے گا • بہت سے یہودی "عالم با" یا "آنے والی دنیا" پر ایمان رکھتے ہیں، جو دنیا کا ایک کامل ورژن ہوگا جو دنوں کے اختتام کے بعد وجود میں آئے گا۔ مسیحائی دور کا تصور، جو عالمی امن اور خالق کے علم کا دور ہے، یہودی سوچ میں ایک نمایاں مقام رکھتا ہے اور اسے دنوں کے اختتام کا حصہ سمجھا جاتا ہے۔ یسعیاہ کی کتاب کا ایک مشہور اقتباس اس دنیا کی آئندہ حالت کو بیان کرتا ہے: "وہ اپنی تلواروں کو پھاڑوں میں تبدیل کریں گے اور اپنی برچھوں کو کاٹنے کے آلات میں، قوم قوم کے خلاف تلوار نہیں اٹھائے گی اور وہ جنگ کے بارے میں مزید نہیں سیکھیں گے" (یسعیاہ 2:4، نیز میکاہ 4:3)۔ مایمونائیڈس (1135–1204) مسیحائی دور کو مشنہ تورہ میں اس طرح بیان کرتے ہیں: "اور اُس وقت نہ بھوک ہوگی، نہ جنگ، نہ حسد، نہ مقابلہ، کیونکہ اچھائی کا ایک وافر مقدار ہوگی، اور تمام لذیذ چیزیں مٹی کی طرح دستیاب ہوں گی۔ دنیا کا تمام کام صرف خدا کو جاننا ہوگا؛ ... اسرائیل

کہ لوگ بڑی حکمت والے ہوں گے؛ وہ پوشیدہ سچائیاں دیکھیں گے اور اپنے خالق کی حکمت کو سمجھیں گے جیسا کہ انسان کی صلاحیت ہے۔ جیسے کہ لکھا ہے (یسعیاہ 11:9): 'کیونکہ زمین خدا کے علم سے بھر جائے گی جیسے سمندر کا پانی زمین کو ڈھانپتا ہے۔ "دنوں کے اختتام" کی اصطلاح نمبروں 24:14 سے لی گئی ہے۔ یہ ہمیشہ مسیحائی دور کے حوالے سے لی گئی ہے۔ کتاب مقدس مسیحائی اقوال سے بھری ہوئی ہے۔ احبار 30:1 میں موسیٰ پیش گوئی کرتے ہیں کہ جب یہودی دنیا کے چار کونوں میں منتشر ہوں گے، تو ایک وقت آئے گا جب وہ توبہ کریں گے اور اسرائیل واپس آئیں گے، جہاں وہ تورات کے تمام احکام کو پورا کریں گے۔ غیر یہودی نبی بلعام پیش گوئی کرتے ہیں کہ یہ واپسی مسیحا کی قیادت میں ہوگی (نمبروں 24:17–20 دیکھیں)۔ یعقوب مسیحا کو شیلہ کے نام سے ذکر کرتے ہیں (پیدائش 49:10)۔ پیغمبروں یسعیاہ، یرمیاہ، حزقی ایل، آموس، یوئل اور ہوشع نے سب نے مسیحائی دور کا ذکر کیا ہے۔ (مکمل حوالوں کے لیے، قارئین کو کتاب "مسیحا" کی طرف رجوع کرنے کی تجویز دی جاتی ہے۔) دلچسپ بات یہ ہے کہ نیو یارک میں اقوام متحدہ کی عمارت کے باہر یسعیاہ (2:4) کے اقتباس کو کندہ کیا گیا ہے: "وہ اپنی تلواروں کو پہاڑوں میں تبدیل کریں گے، اور اپنی برچھوں کو کاٹنے کے آلات میں، قوم قوم کے خلاف تلوار نہیں اٹھائے گی، نہ وہ جنگ کے بارے میں مزید سیکھیں گے۔" مزید برآں، یہ پیغمبروں سے واضح ہے کہ جب ان کا مطالعہ اصل عبرانی میں کیا جائے تو مسیحا ایک یہودی تصور ہے، اور اس کا آنا تورات کے قانون کی واپسی کے ساتھ ہوگا، جو کسی بھی "دوسرے" مسیحائی عقیدے کو مسترد کرتا ہے۔ "یعقوب نے اپنے بیٹوں کو بلایا، اُس نے کہا: 'جمع ہو جاؤ، اور میں تمہیں بتاؤں گا کہ دنوں کے اختتام پر تم پر کیا گزرے گا'" (پیدائش 49:1) ڈینیئل کی کتاب کہتی ہے: بہت سے لوگ جو مٹی کے دھیرے میں سوتے ہیں، جاگ اٹھیں گے؛ کچھ ہمیشہ کی زندگی کے لیے، اور کچھ شرمندگی اور ہمیشہ کے لیے عار کے لیے (ڈینیئل 12:2)۔

اس دور میں نہ قحط ہوگا اور نہ جنگ، نہ حسد ہوگا اور نہ کوئی اچھائی کے لیے مقابلہ کرے گا، بلکہ اچھائی وافر مقدار میں ہوگی اور تمام لذتیں مٹی کی طرح مفت دستیاب ہوں گی۔ دنیا کا تمام کام صرف خدا کو جاننے کا ہوگا۔ لہٰذا، یہودی بڑے حکیم ہوں گے اور چھپی ہوئی باتوں کو سمجھیں گے، اپنے خالق کی حکمت کو اس طرح grasp کریں گے جیسے انسان کی مکمل صلاحیت ہو، جیسا کہ یسعیاہ 11:9 میں کہا گیا ہے: 'دنیا خدا کے علم سے بھر جائے گی جیسے سمندر کا پانی سمندر کے بستر کو ڈھانپتا ہے۔' مشنے تورہ، بادشاہی اور جنگیں 12:5

تمام یہودی لوگوں کا، حتیٰ کہ گناہ گاروں کا اور وہ جو عدالت کی طرف سے موت کی سزا کے مستحق ہوں، دنیا آنے والی میں حصہ ہوگا، جیسا کہ لکھا ہے: "اور تمہارا لوگ بھی سب کے سب راستباز ہوں گے، وہ ہمیشہ کے لیے زمین کا وارث ہوں گے؛ میرے ہاتھوں کا کام، میرے نام کو جلال دینے کے لیے" (یسعیاہ 60:21)۔ اور یہ وہ مستثنیات ہیں، وہ لوگ جو دنیا آنے والی میں کوئی حصہ نہیں رکھتے، باوجود اس کے کہ انہوں نے بہت سے فرادیات مکمل کیں: جو کہے: مردوں کا زندہ ہونا تورات سے اخذ نہیں ہے ... مشنہ سینہدرین 10:1

راب کہا کرتے تھے: دنیا آنے والی ایسی نہیں ہوگی جیسی یہ دنیا ہے۔ دنیا آنے والی میں نہ کھانا ہوگا، نہ پینا، نہ تولید، نہ کاروباری مذاکرات، نہ حسد، نہ نفرت، اور نہ کوئی مقابلہ۔ بلکہ، راستباز اپنے تاجوں کے ساتھ بیٹھے ہوں گے، اور خدائی حضوری کے جلال کا لطف اٹھائیں گے، جیسا کہ لکھا ہے: "اور انہوں نے خدا کو دیکھا، اور کھایا اور پیا" (خروج 24:11)، یعنی خدا کے چہرے کو دیکھنا کھانے اور پینے کے برابر ہے۔ بیرخوت 17a:12

"یعقوب نے اپنے بیٹوں کو بلایا، اور کہا: جمع ہو جاؤ، اور میں تمہیں بتاؤں گا کہ دنوں کے اختتام پر تم پر کیا گزرے گا۔ اکٹھے ہو جاؤ اور اسرائیل اپنے والد کی بات سنو" (پیدائش 49:1–2)۔ "یعقوب نے اپنے بیٹوں کو بلایا" "قسمت سینے میں ڈالی جاتی ہے" (امثال 16:33) – یہ یوم کپور کا قرعہ اندازی ہے۔ "اور ہر انسان کا فیصلہ خدا کی طرف سے ہوتا ہے" (امثال 16:33) – یہ طے کرنے کے لیے کہ کون خدا

کے لیے ہوگا اور کون غیر آباد زمین میں جائے گا؟ ایک اور بات: "قسمت سینے میں ڈالی جاتی ہے" – یہ قبائل کی قسمت ہے... برشیت ربہ 98:2

البتہ، توبہ کے ذریعے، جو دنیا آنے والی کی ہمیشہ کی زندگی ہے، ہر شخص کی کمزوری کو زندگی میں واپس بحال کیا جائے گا۔ کیونکہ قیامت میں دراصل کمزوری کا زندہ ہونا ہے؛ کمزوری کو زندہ کیا جائے گا اور دوبارہ زندہ کیا جائے گا، جیسا کہ اوپر ذکر کیا گیا ہے۔ اس کے ذریعے، موسیٰ کی کمزوری، جو ہر یہودی کے جسم کے ہر حصے میں موجود ہے، زندگی میں واپس آ جائے گی۔ پہلے یہ کمزوری غیر فعال تھی، چھپی ہوئی اور ڈھانپی ہوئی تھی، لیکن اب، توبہ کے ذریعے، جو دنیا آنے والی کی ہمیشہ کی زندگی ہے، وہ کمزوری دوبارہ جاگ اٹھے گی اور زندگی میں واپس آ جائے گی... لکھوتی موہاران، حصہ دوم 72:8:11

وہ کہا کرتے تھے: اس دنیا میں توبہ اور اچھے کاموں کا ایک گھنٹہ، دنیا آنے والی کی ساری زندگی سے زیادہ قیمتی ہے؛ اور دنیا آنے والی کے سکون کا ایک گھنٹہ، اس دنیا کی ساری زندگی سے زیادہ قیمتی ہے۔ پیرکے آوٹ 4:17

" خدا آپ کو اس دنیا میں آپ کے اچھے عمل کے لیے اچھا بدلہ دے، اور آپ کو دنیا آنے والی میں خدا، اسرائیل کے خدا سے مکمل جزا ملے، کیونکہ آپ نے ایک غیر یہودی کے طور پر پناہ لینے کی غرض سے اس کی جلالی موجودگی کے سائے میں پناہ لی ہے۔ اس کرم کی بدولت آپ عذاب جہنم سے بچائے جائیں گے، تاکہ آپ کا حصہ سارہ اور ربیقہ اور راحیل اور لیہ کے ساتھ ہو۔" ارامی Targum to Ruth 2:12

ایک سو بتیس سال بعد، وہ "زمین کے کناروں کو پکڑ کر برے لوگوں کو جھٹکنا شروع کرے گا" ۔ مقدس زمین کو صاف کیا جائے گا، اور خدا وہاں مردوں کو زندہ کرے گا اور وہ گلیلہ کی زمین پر اپنے گروپوں میں اٹھیں گے۔ زوہار، شموت 13:152

"یعقوب نے اپنے بیٹوں کو بلایا، اور کہا: جمع ہو جاؤ، اور میں تمہیں بتاؤں گا کہ دنوں کے اختتام پر تم پر کیا گزرے گا۔ اکٹھے ہو جاؤ اور اسرائیل اپنے والد کی بات سنو" (پیدائش 49:1–2)۔

German

Einige jüdische Überzeugungen über das Ende der Tage beinhalten: • Gott wird das jüdische Volk aus der Gefangenschaft erlösen und es in das Land Israel zurückführen. • Gott wird den Tempel in Jerusalem und das Haus Davids wiederherstellen. • Gott wird einen Regenten aus dem Haus Davids oder den Messias ernennen, um das jüdische Volk und die Welt zu führen. • Der Messias wird das messianische Zeitalter einläuten, eine Zeit des Friedens, der Gerechtigkeit und der Rechtschaffenheit. • Alle Nationen werden erkennen, dass der Gott Israels der einzige wahre Gott ist. • Gott wird die Toten auferwecken und alle Menschen richten. • Viele Juden glauben an Olam Ha-Ba, oder „die kommende Welt“, eine perfekte Version der Welt, die nach dem Ende der Tage existieren wird.

Die Vorstellung von einem messianischen Zeitalter, einer Ära des globalen Friedens und des Wissens über den Schöpfer, hat einen prominenten Platz im jüdischen Denken und ist Teil des Endes der Tage. Ein bekanntes Zitat aus dem Buch Jesaja beschreibt diesen zukünftigen Zustand der Welt: „Sie werden ihre Schwerter zu Pflugscharen und ihre Speere zu Sicheln machen; Nation wird nicht mehr gegen Nation kämpfen, und sie werden den Krieg nicht mehr lernen“ (Jesaja 2:4, siehe auch Micha 4:3). Maimonides (1135–1204) beschreibt das messianische Zeitalter weiter im Mishneh Torah: „Und zu dieser Zeit wird es keinen Hunger oder Krieg, keine Eifersucht oder Rivalität geben. Denn das Gute wird in Fülle vorhanden sein, und alle Köstlichkeiten werden wie Staub verfügbar sein. Der gesamte Beruf der Welt wird nur darin bestehen, Gott zu kennen; ... das Volk Israel wird große Weisheit haben; sie werden die esoterischen Wahrheiten erkennen und die Weisheit ihres Schöpfers verstehen, wie es der Menschheit möglich ist. Wie es geschrieben steht (Jesaja 11:9): 'Denn die Erde wird erfüllt sein mit der Erkenntnis Gottes, wie die Wasser den Meeresboden bedecken.'

Der Begriff „Ende der Tage“ stammt aus Numeri 24:14. Dies wurde immer als Verweis auf das messianische Zeitalter verstanden.

Die Schriften sind voll von messianischen Zitaten. In Deuteronomium 30:1 prophezeit Moses, dass, nachdem die Juden in alle vier Ecken der Erde verstreut wurden, eine Zeit kommen wird, in der sie Buße tun und nach Israel zurückkehren, wo sie alle Gebote der Tora erfüllen werden. Der heidnische Prophet Bileam prophezeit, dass diese Rückkehr vom Messias (siehe Numeri 24:17–20) angeführt wird. Jakob bezieht sich auf den Messias mit dem Namen Shiloh (Genesis 49:10).

Die Propheten Jesaja, Jeremia, Ezechiel, Amos, Joel und Hosea sprechen alle vom messianischen Zeitalter. (Für vollständige Verweise wird der Leser auf das Buch Moshiach von Rabbi Dr. J.I. Schochet verwiesen.) Es ist interessant zu bemerken, dass die Wand vor dem Gebäude der Vereinten Nationen in New York mit dem Zitat aus Jesaja (2:4) beschriftet ist: „Sie werden ihre Schwerter zu Pflugscharen machen und ihre Speere zu Sicheln; Nation wird nicht mehr gegen Nation kämpfen, noch werden sie den Krieg noch lernen.“ Darüber hinaus ist es klar, dass der Messias, wenn man die Propheten im Original-Hebräisch studiert, ein jüdisches Konzept ist, und seine Ankunft eine Rückkehr zum Gesetz der Tora umfasst, was jede „andere“ messianische Vorstellung ausschließt.

„Jakob rief seine Söhne und sagte: 'Versammelt euch, und ich werde euch erzählen, was am Ende der Tage geschehen wird.'“ (Gen. 49:1)

Das Buch Daniel sagt: „Viele, die im Staub der Erde schlafen, werden erwachen; einige zum ewigen Leben, andere zum Schanden und ewigen Verachtung“ (Daniel 12:2).

In dieser Ära wird es weder Hunger noch Krieg, keinen Neid oder Konkurrenz geben; das Gute wird in Fülle fließen und alle Freuden werden wie Staub frei verfügbar sein. Der Beruf der gesamten Welt wird nur darin bestehen, Gott zu kennen. Daher werden die Juden große Weisen sein und die verborgenen Dinge kennen, das Wissen über ihren Schöpfer nach dem vollen Potenzial des Menschen ergreifen, wie es in Jesaja 11:9 steht: „Die Erde wird erfüllt sein mit der Erkenntnis Gottes, wie die Wasser den Meeresboden bedecken.“ Mishneh Torah, Könige und Kriege 12:5

Alle jüdischen Menschen, auch die Sünder und diejenigen, die mit einer vom Gericht verhängten Todesstrafe belegt werden könnten, haben einen Anteil an der Welt, die kommt, wie es heißt: „Und dein Volk wird auch alles gerecht sein, sie werden das Land für immer erben; der Zweig meiner Pflanzung, das Werk meiner Hände, um meinen Namen zu verherrlichen“ (Jesaja 60:21). Und dies sind die Ausnahmen, die Menschen, die keinen Anteil an der kommenden Welt haben, selbst wenn sie viele Gebote erfüllten: Derjenige, der sagt: Es gibt keine Auferstehung der Toten, die aus der Tora abgeleitet ist... Mischna Sanhedrin 10:1

Rav pflegte zu sagen: Die kommende Welt ist nicht wie diese Welt. In der kommenden Welt gibt es kein Essen, kein Trinken, keine Fortpflanzung, keine Geschäftsverhandlungen, keinen Neid, keinen Hass und keinen Wettbewerb. Vielmehr sitzen die Gerechten mit ihren Kronen auf ihren Köpfen und genießen den Glanz der göttlichen Gegenwart, wie es heißt: „Und sie schauten Gott an, und sie aßen und tranken“ (Exodus 24:11), was bedeutet, dass das Erblicken des Antlitzes Gottes gleichbedeutend mit Essen und Trinken ist. Berakhot 17a:12

„Jakob rief seine Söhne, und er sagte: Versammelt euch, und ich werde euch erzählen, was euch am Ende der Tage begegnen wird. Versammelt euch und hört, Söhne Jakobs, und hört auf Israel, euren Vater“ (Genesis 49:1–2).

„Jakob rief seine Söhne.“ „Das Los wird im Schoß geworfen“ (Sprüche 16:33) – das ist das Los von Jom Kippur. „Und alle Urteile kommen vom Herrn“ (Sprüche 16:33) – um zu bestimmen, welches für Gott und welches für das unbewohnbare Land bestimmt ist.

Ein weiteres Thema: „Das Los wird im Schoß geworfen“ – das ist das Los der Stämme... Bereshit Rabbah 98:2

Durch Buße jedoch, die das ewige Leben der kommenden Welt ist, wird die Niedrigkeit jedes Menschen zum Leben erweckt. Denn die Auferstehung wird im Wesentlichen die Niedrigkeit betreffen; die Niedrigkeit wird zum Leben erweckt und auferstehen, wie oben erwähnt. Durch dies wird die Niedrigkeit von Mosche, die in jedem Glied jedes einzelnen Juden verwurzelt ist, wieder zum Leben erweckt. Zuvor lag diese Niedrigkeit in ihm verborgen, verdeckt und in der Erscheinung des Todes. Aber jetzt, durch die Buße, die das ewige Leben der kommenden Welt ist, erwacht

diese Niedrigkeit wieder und kehrt zum Leben zurück... Likutei Moharan, Teil II 72:8:11

Er pflegte zu sagen: „Ein Stunde in Buße und guten Taten in dieser Welt ist wertvoller als das ganze Leben der kommenden Welt; und eine Stunde der Ruhe der kommenden Welt ist wertvoller als das ganze Leben dieser Welt.“ Pirkei Avot 4:17

„Möge der Herr dir in dieser Welt deinen guten Werken vergelten, und mögest du die volle Belohnung vom Herrn, dem Gott Israels, in der kommenden Welt empfangen, weil du ein Proselyt geworden bist und Schutz unter dem Schatten seiner herrlichen Gegenwart gesucht hast. Durch dieses Verdienst wirst du vor der Strafe von Gehinom bewahrt, sodass dein Anteil bei Sarah, Rebekka, Rachel und Lea sein wird.“ Aramäischer Targum zu Ruth 2:12

Nach weiteren einhundertzweiunddreißig Jahren wird er beginnen, „die Enden der Erde zu ergreifen und die Bösen abzuschütteln“. Das Heilige Land wird gereinigt, und der Heilige wird dort die Toten auferwecken, und sie werden in ihren Heerscharen im Land Galiläa auferstehen. Zohar, Shemot 13:152

„Jakob rief seine Söhne, und er sagte: Versammelt euch, und ich werde euch erzählen, was euch am Ende der Tage begegnen wird. Versammelt euch und hört, Söhne Jakobs, und hört auf Israel, euren Vater“ (Genesis 49:1–2).

Indonesian

Beberapa keyakinan Yahudi tentang akhir zaman meliputi: • Tuhan akan menebus umat Yahudi dari perbudakan dan mengembalikan mereka ke Tanah Israel • Tuhan akan memulihkan Bait Suci di Yerusalem dan Rumah Daud • Tuhan akan mengangkat seorang raja dari Rumah Daud, atau Mesias, untuk memimpin umat Yahudi dan dunia • Mesias akan membawa masuk Zaman Mesianis, waktu perdamaian, keadilan, dan kebenaran • Semua bangsa akan mengakui bahwa Tuhan Israel adalah satu-satunya Tuhan yang benar • Tuhan akan membangkitkan orang mati dan menghakimi semua orang • Banyak orang Yahudi yang percaya pada olam ha-ba, atau "dunia yang akan datang", sebuah versi dunia yang sempurna yang akan ada setelah akhir zaman

Gagasan tentang Zaman Mesianis, sebuah era perdamaian global dan pengetahuan tentang Pencipta, memiliki tempat yang menonjol dalam pemikiran Yahudi, dan dimasukkan sebagai bagian dari akhir zaman. Sebuah ayat terkenal dari Kitab Yesaya menggambarkan kondisi masa depan dunia ini: "Mereka akan memukul pedang mereka menjadi bajak dan tombak mereka menjadi sabit; bangsa tidak akan mengangkat pedang terhadap bangsa, dan mereka tidak akan lagi mempelajari peperangan" (Yesaya 2:4, lihat juga Mikha 4:3). Maimonides (1135–1204) lebih lanjut menggambarkan Era Mesianis dalam Mishneh Torah: "Dan pada

waktu itu tidak akan ada kelaparan atau perang, tidak ada iri hati atau persaingan. Karena kebaikan akan berlimpah, dan semua hidangan akan tersedia seperti debu. Pekerjaan dunia ini hanya akan untuk mengenal Tuhan; ... umat Israel akan memiliki kebijaksanaan besar; mereka akan memahami kebenaran-kebenaran tersembunyi dan memahami kebijaksanaan Pencipta mereka sesuai dengan kapasitas manusia. Seperti yang tertulis (Yesaya 11:9): 'Karena bumi akan dipenuhi dengan pengetahuan tentang Tuhan, seperti air menutupi dasar laut."

Istilah "Akhir Zaman" diambil dari Bilangan 24:14. Ini selalu dianggap sebagai referensi untuk era mesianik. Kitab Suci penuh dengan kutipan mesianik. Dalam Ulangan 30:1 Musa bernubuat bahwa, setelah orang Yahudi tersebar ke empat penjuru bumi, akan datang waktu ketika mereka akan bertobat dan kembali ke Israel, di mana mereka akan memenuhi semua perintah Taurat. Nabi bangsa lain, Balaam, bernubuat bahwa kembalinya mereka akan dipimpin oleh Moshiach (lihat Bilangan 24:17–20). Yakub merujuk pada Moshiach dengan nama Shiloh (Kejadian 49:10).

Para nabi Yesaya, Yeremia, Yehezkiel, Amos, Yoel, dan Hosea semua merujuk pada era mesianik. (Untuk referensi lengkap, pembaca dapat merujuk pada buku Moshiach oleh Rabbi Dr. J.I. Schochet.) Menarik untuk dicatat bahwa dinding luar Gedung Perserikatan Bangsa-Bangsa di New York terukir dengan kutipan dari Yesaya (2:4), "Mereka akan memukul pedang mereka menjadi bajak, dan tombak mereka menjadi sabit; bangsa tidak akan mengangkat pedang terhadap bangsa, dan mereka tidak akan belajar perang lagi." Lebih lanjut, jelas dari para nabi, ketika dipelajari dalam bahasa Ibrani asli mereka, bahwa Moshiach adalah konsep Yahudi, dan kedatangannya akan melibatkan kembalinya hukum Taurat, dengan tegas menyingkirkan keyakinan mesianik "lain".

"Yakub memanggil anak-anaknya. Ia berkata: 'Berkumpullah, dan aku akan memberitahumu apa yang akan terjadi pada akhir zaman.'" (Kejadian 49:1) Kitab Daniel mengatakan: Banyak orang yang tidur dalam debu bumi akan bangun; sebagian untuk hidup kekal, yang lain untuk rasa malu dan penghinaan kekal (Daniel 12:2)

Pada era itu, tidak akan ada kelaparan atau perang, iri hati atau persaingan, karena kebaikan akan mengalir dalam kelimpahan dan semua kenikmatan akan tersedia seperti debu. Pekerjaan dunia ini akan hanya untuk mengenal Tuhan. Oleh karena itu, orang Yahudi akan menjadi orang bijak yang besar dan mengetahui hal-hal tersembunyi, memahami pengetahuan tentang Pencipta mereka sesuai dengan potensi manusia sepenuhnya, seperti yang tertulis dalam Yesaya 11:9: 'Dunia akan dipenuhi dengan pengetahuan tentang Tuhan seperti air menutupi dasar laut.' Mishneh Torah, Raja dan Peperangan 12:5

Seluruh umat Yahudi, bahkan orang berdosa dan mereka yang dapat dihukum mati oleh pengadilan, memiliki bagian dalam Dunia yang Akan Datang, seperti yang

tertulis: "Dan umatmu juga akan semua benar, mereka akan mewarisi tanah itu selamanya; cabang tanamanku, pekerjaan tanganku, untuk namaku dimuliakan" (Yesaya 60:21). Dan ini adalah pengecualian, orang-orang yang tidak memiliki bagian dalam Dunia yang Akan Datang, meskipun mereka telah memenuhi banyak mitzvot: Seseorang yang mengatakan: Tidak ada kebangkitan orang mati yang berasal dari Taurat... Mishnah Sanhedrin 10:1

Rav biasa mengatakan: Dunia yang Akan Datang tidak seperti dunia ini. Di Dunia yang Akan Datang tidak ada makan, minum, berkembang biak, negosiasi bisnis, iri hati, kebencian, dan persaingan. Sebaliknya, orang benar duduk dengan mahkota di kepala mereka, menikmati kemuliaan Kehadiran Ilahi, seperti yang tertulis: "Dan mereka melihat Tuhan, dan mereka makan dan minum" (Keluaran 24:11), yang berarti bahwa melihat wajah Tuhan setara dengan makan dan minum. Berakhot 17a:12

"Yakub memanggil anak-anaknya, dan ia berkata: Berkumpullah, dan aku akan memberitahumu apa yang akan terjadi pada akhir zaman. Berkumpullah dan dengarlah, anak-anak Yakub, dan dengarkanlah Israel ayahmu" (Kejadian 49:1–2). "Yakub memanggil anak-anaknya." "Undian dilempar ke dalam dada" (Amsal 16:33) – ini adalah undian Yom Kippur. "Dan semua penghakiman seseorang dari Tuhan" (Amsal 16:33) – untuk menentukan siapa yang akan untuk Tuhan dan siapa yang akan pergi ke tanah yang tidak dapat dihuni. Masalah lain: "Undian dilempar ke dalam dada" – ini adalah undian suku-suku... Bereshit Rabbah 98:2

Namun, melalui pertobatan, yang merupakan kehidupan abadi Dunia yang Akan Datang, kerendahan hati setiap orang akan dipulihkan kembali ke kehidupan. Ini karena Kebangkitan pada dasarnya akan menjadi kebangkitan kerendahan hati; kerendahan hati akan dipulihkan dan dibangkitkan, seperti yang disebutkan di atas. Melalui ini, kerendahan hati Musa, yang berakar pada setiap anggota tubuh setiap orang Yahudi, dipulihkan kembali ke kehidupan. Sebelumnya, kerendahan hati ini terpendam, tersembunyi, dan tertutup dalam dirinya, dalam aspek kematian. Tetapi sekarang, melalui pertobatan, yang merupakan kehidupan abadi Dunia yang Akan Datang, kerendahan hati itu terbangun kembali dan kembali hidup... Likutei Moharan, Bagian II 72:8:11

Dia biasa mengatakan: lebih berharga satu jam dalam pertobatan dan amal baik di dunia ini, daripada seluruh kehidupan di dunia yang akan datang; Dan lebih berharga satu jam ketenangan Dunia yang Akan Datang, daripada seluruh kehidupan di dunia ini. Pirkei Avot 4:17

"Semoga Tuhan memberimu imbalan yang baik di dunia ini atas perbuatan baikmu, dan semoga kamu menerima balasan penuh dari Tuhan, Tuhan Israel, di dunia yang akan datang, karena kamu telah datang menjadi seorang proselyte dan mencari perlindungan di bawah bayang-bayang Kehadiran-Nya yang Mulia. Melalui jasa itu

kamu akan diselamatkan dari hukuman Gehinom, sehingga bagianmu akan bersama Sarah dan Rebekah dan Rahel dan Lea." Targum Aram ke Rut 2:12

Setelah satu ratus tiga puluh dua tahun lagi, Dia akan mulai "memegang ujung-ujung bumi dan mengguncang orang-orang jahat". Tanah Suci akan dimurnikan, dan Yang Maha Suci akan membangkitkan orang mati di sana dan mereka akan bangkit dalam pasukan mereka di tanah Galilea. Zohar, Shemot 13:152

"Yakub memanggil anak-anaknya, dan ia berkata: Berkumpullah, dan aku akan memberitahumu apa yang akan terjadi pada akhir zaman. Berkumpullah dan dengarlah, anak-anak Yakub, dan dengarkanlah Israel ayahmu" (Kejadian 49:1–2).

Buddhism

In Theravāda Buddhism, the concept of eschatology—understood as the study of "end times" or ultimate destiny—is framed differently from the linear, apocalyptic eschatologies found in many theistic traditions. Theravāda focuses on cycles of samsāra (the cycle of birth, death, and rebirth), karma, and the attainment of nibbāna (nirvana), the ultimate liberation from suffering.

While the Pāli Canon does not emphasize eschatology in a conventional sense, it does contain teachings that address the end of individual existence and cosmic cycles. Here are key verses and ideas relevant to eschatological themes:

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1. The Nature of Impermanence (Anicca)

Theravāda Buddhism emphasizes the impermanence of all things, including the universe. The following verse highlights this:

"Sabbe saṅkhārā aniccā."
(All conditioned things are impermanent.)
— Dhammapada, Verse 277

This foundational teaching implies that all phenomena, including cosmic systems, are subject to decay and cessation.

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2. The Dissolution of the World (Samsāric Cycles)

The Aggañña Sutta (Dīgha Nikāya 27) discusses the cyclical creation and dissolution of the world. It describes how worlds come into being, flourish, and eventually disintegrate due to natural processes.

For instance:
"There comes a time when, sooner or later, after the lapse of a long, long period, this world contracts. When the world contracts, beings are mostly reborn in the Abhassara Brahma world."

This passage reflects the Theravāda understanding of cosmic cycles rather than a single apocalyptic event.

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3. The Final Goal: Nibbāna

Theravāda eschatology centers on escaping the cycles of samsāra rather than speculating about the "end of the world." Attaining nibbāna represents the ultimate cessation:

"Bhikkhu, just as the ocean gradually shelves, slopes, and inclines, and there is no sudden precipice, so too in this Dhamma and discipline there is a gradual training, a gradual practice, a gradual progress, with no abrupt penetration to final knowledge."
— Udāna, 5.5

This verse underscores the gradual path to liberation and the transcendence of samsāric existence.

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4. The Decline of the Dhamma

The Cakkavatti-Sīhanāda Sutta (Dīgha Nikāya 26) describes a future period when moral decay leads to the degeneration of human values and the eventual decline of the Buddha's teachings. This reflects an eschatological vision of societal collapse rather than cosmic destruction.

"There will come a time when the lifespan of humans will decrease to ten years, and their height will be just a few hand spans. Among those people, beings will be so coarse and of such an evil disposition..."

However, this decline is followed by the emergence of a new Buddha, Metteyya (Maitreya), who will renew the teachings.

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5. The Role of Karma

Eschatology in Theravāda Buddhism is tied to the law of karma, which governs the fate of individuals and shapes their future lives:

"By oneself is evil done; by oneself is one defiled. By oneself is evil avoided; by oneself is one purified. Purity and impurity depend on oneself. No one can purify another."
— Dhammapada, Verse 165

This teaching underscores individual responsibility for liberation and places ultimate destiny in one's own hands.

In summary, Theravāda eschatology focuses on cycles of existence, impermanence, moral decay, and the ultimate goal of liberation. Rather than a single apocalyptic event, the tradition emphasizes ongoing cycles of creation and

destruction, with liberation from samsāra as the ultimate resolution.

Mahayāna Buddhism has a more expansive and diverse view of eschatology than Theravāda, reflecting its broader cosmological scope and emphasis on universal salvation. Eschatological themes in Mahayāna often revolve around the cyclical nature of samsāra, the appearance of future Buddhas, the ultimate enlightenment of all beings, and the transformation of the universe into a Buddha-field or pure land.

Here are some key verses and concepts related to eschatology in Mahayāna Buddhism:

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1. The Coming of Maitreya (Metteyya) Buddha

Like Theravāda, Mahayāna traditions also prophesy the future Buddha, Maitreya, who will descend to teach the Dharma in a time of moral decline. The Maitreya Sutras describe this event:

"At that time, this world system will become entirely full of humans. Just as there is no space for a sesame seed to be added to an overflowing jar, so it will be when Maitreya appears."
— The Sutra of the Great Assembly

This eschatological vision portrays Maitreya's arrival as a time of renewed Dharma, universal peace, and the ultimate liberation of beings.

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2. The Transformation of the Universe into a Pure Land

Mahayāna emphasizes the concept of Buddha-fields (Buddha-kṣetras) or pure lands, ideal realms created by Buddhas to aid beings in their spiritual progress. The Sukhāvatīvyūha Sūtras describe the Pure Land of Amitābha Buddha as a destination for those seeking liberation:

"In that Buddha-land, there will be no hells, no animals, no hungry ghosts, no asuras, and no sufferings of any kind."
— Smaller Sukhāvatīvyūha Sūtra

The eschatological hope for rebirth in a pure land reflects a transformative vision of the cosmos, where all beings can attain enlightenment.

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3. The End of Cycles through Universal Liberation

Mahayāna teaches that all beings will eventually achieve enlightenment, emphasizing the bodhisattva ideal of universal compassion and salvation. The Lotus Sutra (Saddharmapuṇḍarīka Sūtra) articulates this vision:

"All living beings alike possess the Buddha-nature, and all will eventually attain supreme enlightenment."
— Lotus Sutra, Chapter 2

This eschatology transcends individual liberation, presenting the ultimate destiny of all beings as awakening to their inherent Buddha-nature.

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4. The Decline and Renewal of the Dharma

The Mahayāna tradition includes teachings about the decline of the Dharma (Mappō in Japanese), a period when the true teachings become increasingly inaccessible. The Nirvana Sutra prophesies eventual renewal:

"After the Buddha's nirvana, in the last five hundred years, there will be those who destroy the Dharma... But even in the degenerate age, those who uphold the true Dharma will attain liberation."

This eschatology underscores the challenges of practicing in degenerate times while offering hope for ultimate renewal.

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5. The Bodhisattva's Role in Eschatology

Bodhisattvas play a central role in Mahayāna eschatology, working tirelessly across aeons to save all beings. The Vimalakīrti Nirdeśa Sūtra describes this mission:

"A bodhisattva, with great compassion, enters samsāra willingly, knowing that this cyclic existence is like an illusion, yet vowing to liberate all sentient beings from suffering."

This vision places the eschatological hope not on an external event but on the actions of bodhisattvas striving for universal salvation.

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6. Cyclic Eschatology: Kalpas and Cosmic Renewal

Mahayāna scriptures describe vast cycles of cosmic destruction (mahāpralaya) and renewal. The Avataṃsaka Sūtra elaborates on these cosmic dynamics:

"In the expanse of countless kalpas, worlds arise and cease, like bubbles on water. Yet the Buddha's wisdom illuminates all, beyond time and space."

This vision presents a cyclical eschatology, where universes arise and fall, but enlightenment transcends these temporal processes.

Summary

Mahayāna eschatology is deeply rooted in the bodhisattva ideal and emphasizes universal liberation, the eventual appearance of Maitreya Buddha, and the transformation of the cosmos into pure lands. It integrates cyclic cosmology with the hope for the ultimate awakening of all beings, portraying a compassionate and inclusive vision of the future.

Vajrayāna Buddhism, as a distinct tradition within Mahāyāna, incorporates unique esoteric and tantric perspectives into its teachings, including its view on eschatology. While Vajrayāna shares foundational Mahāyāna concepts such as the cyclical nature of samsāra and the bodhisattva ideal, it also emphasizes rapid methods for attaining enlightenment, visionary cosmology, and the transformation of the practitioner's mind and reality.

Here are some key verses and concepts from Vajrayāna Buddhism related to eschatology:

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1. The Cyclic Nature of Samsāra and Enlightenment

Vajrayāna acknowledges the impermanence of all phenomena and samsāric cycles, with a strong focus on immediate liberation. A central theme is recognizing the illusory nature of the world:

"All phenomena are like a dream,
Illusory as an echo,

Like a city of gandharvas.
Thus should one see them."
— Prajñāpāramitā Sūtras (often cited in Vajrayāna teachings)

This teaching ties eschatology to individual realization rather than external cosmic events.

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2. Kalachakra and Cosmic Cycles

The Kālacakra Tantra provides one of the most detailed eschatological frameworks in Vajrayāna, describing the interplay of cosmic cycles, time (kāla), and spiritual transformation. It discusses an eventual period of chaos and degeneration, followed by renewal under a universal ruler (Chakravartin) who establishes harmony.

"When the age of darkness reaches its peak,
The emanation of wisdom will appear,
Destroying ignorance and setting beings
On the path to liberation."
— Kālacakra Tantra

This prophecy is symbolic, with the "universal ruler" often interpreted as the awakened mind or ultimate wisdom.

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3. The Role of Pure Perception

Vajrayāna eschatology emphasizes the transformation of the practitioner's perception, enabling them to perceive the world as a mandala or pure land. This perspective is central to escaping samsāra:

"By meditating on the mandala of the deity,
One transforms this very world into a field of awakening."
— Guhyasamāja Tantra

The eschatological vision here is not about external events but the realization of the inherent purity of reality.

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4. The Rise of Maitreya Buddha

As in Theravāda and Mahāyāna, Vajrayāna includes prophecies about the coming of Maitreya Buddha, who will renew the Dharma in a time of moral and spiritual decline. However, Vajrayāna emphasizes preparing for this future by cultivating wisdom and compassion now.

"With devotion, practice the Dharma in this age of decline,
For when Maitreya descends,
Only those with merit will recognize his light."

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5. Bardo Teachings and Individual Eschatology

Vajrayāna offers detailed teachings on the intermediate state (bardo), describing the transition between death and rebirth. The Bardo Thodol (Tibetan Book of the Dead) provides guidance for navigating this state and attaining liberation:

"O child of noble birth,
The clear light of pure reality dawns before you.
Recognize it as your own nature,
And attain liberation from the cycles of samsāra."

These teachings shift the focus of eschatology to the individual's immediate experience of death and rebirth.

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6. The Ultimate Dissolution and Mahāmudrā

Vajrayāna texts describe the ultimate eschatological goal as realizing mahāmudrā (the great seal) or dzogchen (the great perfection), where all phenomena dissolve into the nature of mind.

"The entire universe is the mandala of primordial wisdom,
Unchanging, vast, and luminous.
At the end of all cycles,
This truth remains as it is."

This vision transcends time, suggesting that eschatology is an unveiling of ever-present ultimate reality.

Summary

In Vajrayāna Buddhism, eschatology is less about external cosmic events and more about the transformation of perception, liberation from samsāra, and realization of ultimate truth. Themes include the cycles of cosmic time, the coming of Maitreya, the intermediate state, and the dissolution into ultimate reality. Vajrayāna teachings encourage practitioners to transcend eschatological concerns by realizing enlightenment in this very life.

1. The Cyclical Nature of Time

Buddhism views time as cyclical rather than linear. Universes go through cycles of formation, duration, decay, and dissolution, known as the "Four Kalpas" or aeons:

- ***Vivarta Kalpa: Formation of the universe.***
- ***Vivarta-siddha Kalpa: Stability or persistence of the universe.***
- ***Samvarta Kalpa: Decay and disintegration.***

- ***Samvarta-siddha Kalpa: Dormancy before the cycle begins again.***

2. Apocalyptic Imagery

While Buddhism is generally less apocalyptic than other traditions, certain texts describe catastrophic events associated with the end of a cycle. For example:

- ***The world may be consumed by fire, water, or wind during the destruction phase of the kalpa.***
- ***These events are not seen as final judgments but as natural phenomena within the cyclical nature of existence.***

Mandarin

[illegible]“[illegible]”[illegible]“[illegible]”[illegible]

[illegible]

1. [illegible]Anicca[illegible]

[illegible]

> “Sabbe saṅkhārā aniccā[illegible]”
> [illegible]
> ——[illegible] 277 [illegible]

[illegible]

2. [illegible]

[illegible] 27 [illegible]

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[illegible]

3. [illegible]

[illegible]“[illegible]”[illegible]

> “[illegible]
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> ——[illegible]·[illegible]5[illegible]

[illegible]

4. [illegible]

[illegible]26[illegible]

> “[illegible]……”

[illegible]——[illegible]

5. [illegible]

[illegible]

> “[illegible]”
> ——[illegible]165[illegible]

[illegible]

[illegible]

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[illegible]

SPANISH

En el budismo Theravāda, el concepto de escatología—entendida como el estudio de los "últimos tiempos" o el destino final—se enmarca de manera diferente a las escatologías lineales y apocalípticas presentes en muchas tradiciones teístas. Theravāda se centra en los ciclos de saṃsāra (el ciclo de nacimiento, muerte y renacimiento), el karma y la consecución del nibbāna (nirvana), la liberación última del sufrimiento.
Aunque el Canon Pāli no enfatiza la escatología en un sentido convencional,

contiene enseñanzas que abordan el fin de la existencia individual y los ciclos cósmicos. A continuación, se presentan conceptos clave relevantes a los temas escatológicos:

1. La Naturaleza de la Impermanencia (Anicca)

El budismo Theravāda enfatiza la impermanencia de todas las cosas, incluido el universo. Este verso lo destaca:
"Sabbe saṅkhārā aniccā"
(Todas las cosas condicionadas son impermanentes.)
— Dhammapada, Verso 277
Esta enseñanza fundamental implica que todos los fenómenos, incluidos los sistemas cósmicos, están sujetos a la decadencia y al cese.

2. La Disolución del Mundo (Ciclos de Saṃsāra)

El *Aggañña Sutta* (Dīgha Nikāya 27) describe la creación y disolución cíclica del mundo. Explica cómo los mundos surgen, prosperan y eventualmente se desintegran por procesos naturales:
"Llega un momento, tarde o temprano, después de un largo, largo período, en que este mundo se contrae. Cuando el mundo se contrae, los seres renacen principalmente en el mundo de Brahma Abhassara."
Este pasaje refleja la comprensión Theravāda de los ciclos cósmicos en lugar de un evento apocalíptico único.

3. El Objetivo Final: Nibbāna

La escatología Theravāda se centra en escapar de los ciclos de saṃsāra en lugar de especular sobre el "fin del mundo". Alcanzar el nibbāna representa el cese definitivo:
"Bhikkhu, así como el océano desciende gradualmente, se inclina y se profundiza, y no hay un precipicio repentino, de la misma manera en este Dhamma y disciplina hay un entrenamiento gradual, una práctica gradual, un progreso gradual, sin una penetración abrupta al conocimiento final."
— Udāna, 5.5
Este verso subraya el camino gradual hacia la liberación y la trascendencia de la existencia samsárica.

4. El Declive del Dhamma

El *Cakkavatti-Sīhanāda Sutta* (Dīgha Nikāya 26) describe un período futuro de decadencia moral que lleva a la degeneración de los valores humanos y, eventualmente, al declive de las enseñanzas del Buda:
"Llegará un momento en que la esperanza de vida de los humanos disminuirá a

diez años, y su altura será de solo unos pocos palmos. Entre esas personas, los seres serán tan groseros y de disposición tan maligna..."
Sin embargo, este declive será seguido por la aparición de un nuevo Buda, Metteyya (Maitreya), quien renovará las enseñanzas.

5. El Rol del Karma

La escatología en el budismo Theravāda está ligada a la ley del karma, que determina el destino de los individuos y da forma a sus vidas futuras:
"Por uno mismo se hace el mal; por uno mismo se mancha. Por uno mismo se evita el mal; por uno mismo se purifica. La pureza y la impureza dependen de uno mismo. Nadie puede purificar a otro."
— Dhammapada, Verso 165
Esta enseñanza subraya la responsabilidad individual en la liberación y sitúa el destino último en las manos de cada ser.

Resumen

La escatología Theravāda se centra en los ciclos de existencia, la impermanencia, la decadencia moral y el objetivo final de la liberación. En lugar de un evento apocalíptico único, la tradición enfatiza los ciclos continuos de creación y destrucción, con la liberación de saṃsāra como resolución última.

ARABIC

في البوذية التيرافادا، يتم فهم مفهوم علم الأخرويات - الذي يُعرف بدراسة "نهاية الأزمنة" أو المصير النهائي - بطريقة مختلفة عن علم الأخرويات الخطّي أو النبوي الموجود في العديد من التقاليد التوحيدية. تركز التيرافادا على دورات السمسارا (دورة الميلاد والموت وإعادة الميلاد)، الكارما، وتحقيق النيرفانا (التحرر النهائي من المعاناة).

بينما لا يركز القانون البالي بشكل كبير على علم الأخرويات بمعناه التقليدي، فإنه يحتوي على تعاليم تتناول نهاية الوجود الفردي والدورات الكونية. وفيما يلي أفكار وآيات رئيسية ذات صلة بمواضيع علم الأخرويات:

1. طبيعة عدم الدوام (أَنِيتشا)

تؤكد البوذية التيرافادا على عدم دوام جميع الأشياء، بما في ذلك الكون. ويبرز هذا المبدأ في الآية التالية: "سبِّه سنكاره أنيتشا." (جميع الأشياء المشروطة غير دائمة.) — داماپادا، الآية 277 تشير هذه التعاليم الأساسية إلى أن جميع الظواهر، بما في ذلك الأنظمة الكونية، معرضة للاضمحلال والزوال.

2. تلاشي العالم (دورات السمسارا)

يتناول سوترا "أغجانيا" (نيكايا ديغا 27) مسألة الخلق الدوري وتلاشي العالم. يصف كيف تتشكل العوالم، وتزدهر، وفي النهاية تتلاشى نتيجة عمليات طبيعية. على سبيل المثال: "يأتي وقت، عاجلاً أو آجلاً، بعد مرور فترة طويلة جدًا، يتقلص هذا العالم. وعندما يتقلص، يولد الكائنات غالباً في عالم أبهسارا براهم." تعكس هذه الفقرة فهم التيرافادا لدورات كونية بدلاً من حدث نهاية العالم.

3. الهدف النهائي: النيرفانا

يركز علم الأخرويات في التيرافادا على الهروب من دورات السمسارا بدلاً من التكهن بـ "نهاية العالم". يمثل تحقيق النيرفانا التوقف النهائي: "أيها الراهب، كما يميل المحيط تدريجياً دون منحدر مفاجئ، كذلك في هذا الداما والتدريب هناك ممارسة تدريجية وتقدم تدريجي دون اختراق مفاجئ للمعرفة النهائية." — أودانا، 5.5 تُبرز هذه الآية الطريق التدريجي للتحرر وتجاوز الوجود السمساري.

4. تدهور التعاليم (الداما)

يصف سوترا "كاكافاتي سيهانادا" (نيكايا ديغا 26) فترة مستقبلية من الانحطاط الأخلاقي تؤدي إلى تدهور القيم البشرية وانحسار تعاليم بوذا. يعكس هذا رؤية أخروية لانهيار المجتمع بدلاً من التدمير الكوني: "سيأتي وقت ينخفض فيه عمر البشر إلى عشر سنوات فقط، ويصبح طولهم بضع قبضة أيدٍ. ومن بين هؤلاء الناس، سيكون الكائنات قاسية وشريرة..." لكن هذا الانحطاط يتبعه ظهور بوذا جديد يُدعى ميتايا (مايتريا) الذي سيجدد التعاليم.

5. دور الكارما

يرتبط علم الأخرويات في البوذية التيرافادا بقانون الكارما، الذي يحكم مصير الأفراد ويشكل حياتهم المستقبلية: "من يفعل الشر يفسد نفسه، ومن يجتنب الشر يطهرها. الطهارة والنجاسة تعتمد على النفس. لا أحد يمكنه تطهير الآخر." — دامابادا، الآية 165 تؤكد هذه التعاليم المسؤولية الفردية للتحرر وتضع المصير النهائي في أيدي الفرد.

ملخص

يركز علم الأخرويات في التيرافادا على دورات الوجود، عدم الدوام، الانحطاط الأخلاقي، والهدف النهائي للتحرر. وبدلاً من حدث كارثي واحد، تركز التقاليد على دورات متواصلة من الخلق والدمار، مع التحرر من السمسارا كحل نهائي.

HINDI

थेरेवाड़ा बौद्ध धर्म में "अंत समय" या अंतिम नियति के अध्ययन के रूप में समझे जाने वाले प्रत्याख्यान (eschatology) की अवधारणा को अन्य धर्मों की रैखिक, प्रलयकारी प्रत्याख्यान की तुलना में भिन्न रूप से प्रस्तुत किया गया है। थेरेवाड़ा में मुख्यतः संसार (जन्म, मृत्यु और पुनर्जन्म का चक्र), कर्म और निर्वाण (दुःख से अंतिम मुक्ति) पर ध्यान केंद्रित किया जाता है।

हालांकि पाली कैनन परंपरागत प्रत्याख्यान पर विशेष बल नहीं देता, इसमें ऐसे शिक्षण शामिल हैं जो व्यक्तिगत अस्तित्व और ब्रह्मांडीय चक्रों के अंत को संबोधित करते हैं। यहाँ इन विषयों से संबंधित कुछ प्रमुख अवधारणाएँ और श्लोक दिए गए हैं:

1. अस्थिरता (अनिच्च) का स्वभाव

थेरेवाड़ा बौद्ध धर्म सभी चीज़ों की अनस्थिरता पर बल देता है, जिसमें ब्रह्मांड भी शामिल है। इसका एक मुख्य श्लोक है: "सब्बे सङ्खारा अनिच्चा।"
(सभी संयोजित चीज़ें अनित्य हैं।)
– धम्मपद, श्लोक 277
यह मूलभूत शिक्षण दर्शाता है कि सभी घटनाएँ, यहाँ तक कि ब्रह्मांडीय प्रणालियाँ भी, विनाश और समाप्ति के अधीन हैं।

2. संसार के चक्र और ब्रह्मांडीय विलय

अग्गञ्ञ सुत्त (दीघ निकाय 27) संसार के चक्रीय निर्माण और विनाश को वर्णित करता है। इसमें बताया गया है कि संसार कैसे अस्तित्व में आता है, फलता-फूलता है, और प्राकृतिक प्रक्रियाओं के कारण नष्ट हो जाता है:
"एक समय ऐसा आता है, जब लंबी अवधि के बाद यह संसार सिमट जाता है। जब संसार सिमटता है, तो प्राणी अधिकांशतः अभासर ब्रह्मलोक में पुनर्जन्म लेते हैं।"
यह दृष्टिकोण ब्रह्मांडीय चक्रों पर केंद्रित है, न कि किसी एकल प्रलयकारी घटना पर।

3. अंतिम लक्ष्य: निर्वाण

थेरेवाड़ा प्रत्याख्यान संसार से मुक्ति पाने पर केंद्रित है, न कि "संसार के अंत" पर। निर्वाण प्राप्ति ही अंतिम मुक्ति है:
"भिक्षु, जैसे सागर धीरे-धीरे गहराई तक जाता है, वैसे ही इस धर्म और अनुशासन में भी क्रमिक प्रशिक्षण, क्रमिक अभ्यास, और क्रमिक प्रगति है।"
– उदान, 5.5

यह श्लोक मुक्ति की क्रमिक प्रक्रिया को रेखांकित करता है और संसार के अस्तित्व से ऊपर उठने की बात करता है।

4. धर्म का पतन

चक्कवट्टी-सिंहनाद सुत्त (दीघ निकाय 26) एक भविष्य समय का वर्णन करता है जब नैतिक क्षय के कारण मानव मूल्यों और बुद्ध के शिक्षाओं का पतन होगा:

"ऐसा समय आएगा जब मनुष्यों का जीवनकाल घटकर केवल दस वर्ष रह जाएगा, और उनकी ऊँचाई केवल कुछ हाथ भर की होगी। उन लोगों में नैतिकता और व्यवहार की स्थिति इतनी गिर जाएगी..."

इस पतन के बाद, नए बुद्ध, मैत्रेय (मैतत्रेय), प्रकट होंगे और धर्म का पुनः उत्थान करेंगे।

5. कर्म की भूमिका

थेरेवाड़ा प्रत्याख्यान कर्म के नियम से जुड़ा हुआ है, जो व्यक्तियों के भाग्य और उनके भविष्य के जीवन को आकार देता है:

"स्वयं द्वारा ही बुराई की जाती है; स्वयं द्वारा ही कोई दूषित होता है। स्वयं द्वारा ही बुराई से बचा जाता है; स्वयं द्वारा ही कोई शुद्ध होता है। शुद्धता और अशुद्धता स्वयं पर निर्भर करती हैं। कोई और किसी को शुद्ध नहीं कर सकता।"

– धम्मपद, श्लोक 165

यह शिक्षण मुक्ति के लिए व्यक्तिगत जिम्मेदारी पर जोर देता है।

संक्षेप में

थेरेवाड़ा प्रत्याख्यान अस्तित्व के चक्रों, अस्थिरता, नैतिक क्षय और मुक्ति के अंतिम लक्ष्य पर केंद्रित है। यह एकल प्रलयकारी घटना के बजाय निर्माण और विनाश के निरंतर चक्रों को दर्शाता है, जिसमें संसार से मुक्ति को अंतिम समाधान के रूप में देखा जाता है।

BENGALI

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Portuguese

No Budismo Theravāda, o conceito de escatologia — entendido como o estudo dos "tempos do fim" ou destino último — é abordado de forma diferente das escatologias lineares e apocalípticas encontradas em muitas tradições teístas. O Theravāda foca nos ciclos de samsāra (o ciclo de nascimento, morte e renascimento), karma e na obtenção de nibbāna (nirvana), a libertação última do sofrimento.

Embora o Cânon Pāli não enfatize a escatologia de uma forma convencional, ele contém ensinamentos que abordam o fim da existência individual e dos ciclos cósmicos. Aqui estão alguns versos e ideias relevantes para os temas escatológicos:

1. **A Natureza da Impermanência (Anicca)**
   O Budismo Theravāda enfatiza a impermanência de todas as coisas, incluindo o universo. O seguinte verso destaca isso:
   "Sabbe saṅkhārā aniccā."
   (Todas as coisas condicionadas são impermanentes.)
   — Dhammapada, Verso 277
   Esse ensinamento fundamental implica que todos os fenômenos, incluindo os sistemas cósmicos, estão sujeitos ao decaimento e à cessação.

2. **A Dissolução do Mundo (Ciclos Samsáricos)**
   O Aggañña Sutta (Dīgha Nikāya 27) discute a criação cíclica e a dissolução do mundo. Descreve como os mundos surgem, florescem e, eventualmente, se desintegram devido a processos naturais.
   Por exemplo:
   "Chegará um momento em que, mais cedo ou mais tarde, após o decurso de um longo e longo período, este mundo se contrairá. Quando o mundo se

contrair, os seres serão em sua maioria renascidos no mundo Brahma Abhassara."
Esse trecho reflete a compreensão theravādica dos ciclos cósmicos, em vez de um único evento apocalíptico.

3. **O Objetivo Final: Nibbāna**
A escatologia do Theravāda centra-se em escapar dos ciclos de samsāra, em vez de especular sobre o "fim do mundo". Alcançar o nibbāna representa a cessação última:
"Bhikkhu, assim como o oceano gradualmente se estreita, se inclina e se inclina, e não há precipício repentino, assim também neste Dhamma e disciplina há um treinamento gradual, uma prática gradual, um progresso gradual, sem penetração abrupta no conhecimento final."
— Udāna, 5.5
Este verso sublinha o caminho gradual para a libertação e a transcendência da existência samsárica.

4. **A Declinação do Dhamma**
O Cakkavatti-Sīhanāda Sutta (Dīgha Nikāya 26) descreve um período futuro em que o declínio moral leva à degeneração dos valores humanos e à eventual decadência dos ensinamentos do Buda. Isso reflete uma visão escatológica de colapso societal, em vez de destruição cósmica.
"Haverá um tempo em que a longevidade dos humanos diminuirá para dez anos, e sua altura será de apenas alguns palmos de mão. Entre essas pessoas, os seres serão tão grosseiros e de tal disposição maligna..."
No entanto, esse declínio será seguido pelo surgimento de um novo Buda, Metteyya (Maitreya), que renovará os ensinamentos.

5. **O Papel do Karma**
A escatologia no Budismo Theravāda está ligada à lei do karma, que governa o destino dos indivíduos e molda suas vidas futuras:
"Por si mesmo é o mal feito; por si mesmo é um defilado. Por si mesmo é o mal evitado; por si mesmo é purificado. Pureza e impureza dependem de si mesmo. Ninguém pode purificar outro."
— Dhammapada, Verso 165
Este ensinamento sublinha a responsabilidade individual pela libertação e coloca o destino último nas próprias mãos.

Em resumo, a escatologia do Theravāda foca nos ciclos de existência, impermanência, decadência moral e o objetivo final de libertação. Em vez de um único evento apocalíptico, a tradição enfatiza os ciclos contínuos de criação e destruição, com a libertação do samsāra como a resolução final.

O Budismo Mahayāna tem uma visão mais expansiva e diversa de escatologia do que o Theravāda, refletindo seu escopo cosmológico mais amplo e a ênfase na salvação universal. Os temas escatológicos no Mahayāna frequentemente giram em torno da natureza cíclica do samsāra, a aparição de Budas futuros, o despertar final de todos os seres e a transformação do universo em um campo de Buda ou terra pura.

Aqui estão alguns versos e conceitos-chave relacionados à escatologia no Budismo Mahayāna:

1. **A Vinda do Buda Maitreya (Metteyya)**
   Assim como o Theravāda, as tradições Mahayāna também profetizam o futuro Buda, Maitreya, que descerá para ensinar o Dharma em um tempo de decadência moral. Os Sutras de Maitreya descrevem esse evento:
   "Naquele momento, este sistema mundial estará totalmente cheio de humanos. Assim como não há espaço para uma semente de gergelim ser colocada em um jarro transbordante, assim será quando Maitreya aparecer."
   — O Sutra da Grande Assembleia
   Esta visão escatológica retrata a chegada de Maitreya como um tempo de renovação do Dharma, paz universal e a libertação final dos seres.

2. **A Transformação do Universo em uma Terra Pura**
   O Mahayāna enfatiza o conceito de campos de Buda (Buddha-kṣetras) ou terras puras, reinos ideais criados por Budas para ajudar os seres em seu progresso espiritual. Os Sutras Sukhāvatīvyūha descrevem a Terra Pura do Buda Amitābha como um destino para aqueles que buscam a libertação:
   "Nessa terra do Buda, não haverá infernos, nem animais, nem fantasmas famintos, nem asuras, e nenhum sofrimento de qualquer tipo."
   — Sutra Menor Sukhāvatīvyūha
   A esperança escatológica de renascimento em uma terra pura reflete uma visão transformadora do cosmos, onde todos os seres podem alcançar o despertar.

3. **O Fim dos Ciclos Através da Libertação Universal**
   O Mahayāna ensina que todos os seres eventualmente alcançarão o despertar, enfatizando o ideal bodhisattva de compaixão universal e salvação. O Sutra do Lótus (Saddharmapuṇḍarīka Sūtra) articula essa visão:
   "Todos os seres vivos possuem igualmente a natureza de Buda, e todos eventualmente alcançarão o despertar supremo."
   — Sutra do Lótus, Capítulo 2
   Essa escatologia transcende a libertação individual, apresentando o destino último de todos os seres como despertar para sua natureza intrínseca de Buda.

4. **A Declinação e Renovação do Dharma**
 A tradição Mahayāna inclui ensinamentos sobre o declínio do Dharma (Mappō, em japonês), um período em que os ensinamentos verdadeiros se tornam cada vez mais inacessíveis. O Sutra do Nirvana profetiza a eventual renovação:
 "Após o nirvana do Buda, nos últimos quinhentos anos, haverá aqueles que destruirão o Dharma... Mas mesmo na era degenerada, aqueles que sustentarem o verdadeiro Dharma alcançarão a libertação."
 Essa escatologia sublinha os desafios de praticar nos tempos degenerados, oferecendo esperança para uma renovação final.

5. **O Papel do Bodhisattva na Escatologia**
 Os Bodhisattvas desempenham um papel central na escatologia Mahayāna, trabalhando incansavelmente ao longo dos eões para salvar todos os seres. O Vimalakīrti Nirdeśa Sūtra descreve essa missão:
 "Um bodhisattva, com grande compaixão, entra no samsāra voluntariamente, sabendo que essa existência cíclica é como uma ilusão, mas jurando libertar todos os seres sencientes do sofrimento."
 Essa visão coloca a esperança escatológica não em um evento externo, mas nas ações dos bodhisattvas que buscam a salvação universal.

6. **Escatologia Cíclica: Kalpas e Renovação Cósmica**
 As escrituras Mahayāna descrevem vastos ciclos de destruição cósmica (mahāpralaya) e renovação. O Avataṃsaka Sūtra elabora sobre essas dinâmicas cósmicas:
 "Na vastidão de incontáveis kalpas, mundos surgem e desaparecem, como bolhas na água. No entanto, a sabedoria do Buda ilumina tudo, além do tempo e do espaço."
 Essa visão apresenta uma escatologia cíclica, onde os universos surgem e caem, mas o despertar transcende esses processos temporais.

Resumo
 A escatologia Mahayāna está profundamente enraizada no ideal bodhisattva e enfatiza a libertação universal, a eventual aparição do Buda Maitreya e a transformação do cosmos em terras puras. Integra a cosmologia cíclica com a esperança do despertar final de todos os seres, retratando uma visão compassiva e inclusiva do futuro.

RUSSIAN

В тхеравадинском буддизме концепция эсхатологии, понимаемая как изучение "конца времен" или окончательной судьбы, представлена иначе, чем

линейные апокалиптические эсхатологии, характерные для многих теистических традиций. Тхеравада сосредоточена на циклах сансары (цикл рождения, смерти и перерождения), карме и достижении ниббаны (нирваны) — окончательного освобождения от страданий. Хотя Пали-канон не акцентирует внимание на эсхатологии в традиционном смысле, в нем содержатся учения, касающиеся конца индивидуального существования и космических циклов. Вот ключевые стихи и идеи, относящиеся к эсхатологическим темам:

1. Природа непостоянства (Аничча)
   Тхеравада подчеркивает непостоянство всех вещей, включая вселенную. Следующий стих подчеркивает это:
   "Все санкхары непостоянны."
   — Дхаммапада, стих 277
   Это основное учение подразумевает, что все явления, включая космические системы, подвержены распаду и исчезновению.

2. Распад мира (Циклы сансары)
   Агганья Сутта (Дигха Никая 27) обсуждает циклическое создание и разрушение мира. В ней описано, как миры появляются, процветают и в конечном итоге распадаются из-за природных процессов. Например:
   "Наступает время, когда, рано или поздно, после длительного периода, этот мир сжимаются. Когда мир сжимается, существа в основном перерождаются в мире Абхассара Брахмы."
   Этот отрывок отражает тхеравадинское понимание космических циклов, а не одного апокалиптического события.

3. Конечная цель: Ниббана
   Тхеравадинская эсхатология сосредоточена на выходе из циклов сансары, а не на спекуляциях о "конце света". Достижение ниббаны означает окончательное прекращение:
   "Монах, как океан постепенно понижается, наклоняется и наклоняется, и нет резкого обрыва, так и в этом Дхамме и дисциплине есть постепенная тренировка, постепенная практика, постепенный прогресс, без внезапного проникновения к конечному знанию."
   — Удана, 5.5
   Этот стих подчеркивает постепенный путь к освобождению и преодоление сансарического существования.

4. Упадок Дхаммы
   Чаккавати-Сиханадская Сутта (Дигха Никая 26) описывает будущий период, когда моральный упадок приведет к деградации человеческих ценностей и постепенному исчезновению учений Будды. Это отражает эсхатологическое видение общественного коллапса, а не космического

разрушения.
"Наступит время, когда продолжительность жизни людей сократится до десяти лет, и их рост будет всего лишь несколькими ладонями. Среди этих людей существа будут настолько грубыми и злыми..."
Тем не менее, этот упадок будет сопровождаться появлением нового Будды, Майтрейи, который обновит учения.

5. Роль кармы
Эсхатология в тхераваде связана с законом кармы, который управляет судьбой индивидуумов и формирует их будущие жизни:
"Зло совершается самим собой; осквернение совершается самим собой. Зло избегается самим собой; очищение совершается самим собой. Чистота и нечистота зависят от самого себя. Никто не может очистить другого."
— Дхаммапада, стих 165
Это учение подчеркивает личную ответственность за освобождение и ставит конечную судьбу в руки самого человека.

В общем, тхеравадинская эсхатология сосредоточена на циклах существования, непостоянстве, моральном упадке и окончательной цели освобождения. Вместо одного апокалиптического события традиция подчеркивает постоянные циклы создания и разрушения, а освобождение от сансары является окончательным разрешением.

Махаяна-буддизм имеет более обширное и разнообразное представление об эсхатологии, отражающее его более широкий космологический масштаб и акцент на универсальное спасение. Эсхатологические темы в махаяне часто вращаются вокруг цикличности сансары, появления будущих Будд, окончательного просветления всех существ и превращения вселенной в поле Будды или чистую землю.

Вот некоторые ключевые стихи и концепции, относящиеся к эсхатологии в махаяне:

1. Приход Будды Майтрейи
Как и в тхераваде, традиции махаяны также предсказывают будущего Будду Майтрейю, который появится, чтобы учить Дхамме в период морального упадка. Майтрейя Сутры описывают это событие:
"В то время эта мировая система станет полностью заполненной людьми. Так же, как не будет места для добавления кунжутного зерна в переполненную банку, так будет, когда появится Майтрейя."
— Сутра Великого Собрания
Это эсхатологическое видение изображает приход Майтрейи как время

обновленной Дхаммы, всеобщего мира и окончательного освобождения существ.

2. Преобразование вселенной в чистую землю
   Махаяна акцентирует внимание на концепции полей Будды (Будда-кшетры) или чистых земель, идеальных миров, созданных Буддами для помощи существам в их духовном прогрессе. Сукхавативьюха Сутры описывают Чистую Землю Будды Амитабхи как место для тех, кто стремится к освобождению:
   "В этой земле Будды не будет адов, животных, голодных духов, асуров и страданий любого рода."
   — Меньшая Сукхавативьюха Сутра
   Эсхатологическая надежда на перерождение в чистой земле отражает преобразующее видение космоса, где все существа могут достичь просветления.

3. Конец циклов через универсальное освобождение
   Махаяна учит, что все существа в конечном итоге достигнут просветления, подчеркивая идеал бодхисаттвы всеобщего сострадания и спасения. Лотосная Сутра (Саддхармапундарика Сутра) формулирует это видение:
   "Все живые существа одинаково обладают природой Будды, и все в конечном итоге достигнут высшего просветления."
   — Лотосная Сутра, Глава 2
   Эта эсхатология выходит за рамки индивидуального освобождения, представляя конечную судьбу всех существ как пробуждение к их врожденной природе Будды.

4. Упадок и возрождение Дхаммы
   Махаянская традиция включает учения об упадке Дхаммы (Маппо в японском), периоде, когда истинные учения становятся все менее доступными. Сутра Нирваны предсказывает последующее возрождение:
   "После нирваны Будды, в последние пятьсот лет, будут те, кто уничтожит Дхамму... Но даже в деградировавшую эпоху те, кто будет поддерживать истинную Дхамму, достигнут освобождения."
   Эта эсхатология подчеркивает трудности практики в упадочные времена, но предлагает надежду на окончательное возрождение.

5. Роль бодхисаттвы в эсхатологии
   Бодхисаттвы играют центральную роль в махаянской эсхатологии, работая неустанно на протяжении эонов, чтобы спасти все существа. Вималакирти Нирдеша Сутра описывает эту миссию:
   "Бодхисаттва, с великой сострадательностью, входит в сансару добровольно, зная, что этот цикличный мир подобен иллюзии, но

поклявшись освободить все живые существа от страданий."
Это видение ставит эсхатологическую надежду не на внешнее событие, а на действия бодхисаттв, стремящихся к всеобщему спасению.

6. Циклическая эсхатология: Калпы и космическое обновление
Махаянские писания описывают огромные циклы космического разрушения (махапралия) и обновления. Аватаṃсака Сутра объясняет эти космические динамики:
"В пространстве бесчисленных калп, миры возникают и исчезают, как пузыри на воде. Но мудрость Будды освещает все, за пределами времени и пространства."
Это видение представляет циклическую эсхатологию, где вселенные возникают и исчезают, но просветление выходит за пределы этих временных процессов.

Резюме
Махаянская эсхатология глубоко укоренилась в идеале бодхисаттвы и подчеркивает всеобщее освобождение, конечное появление Будды Майтрейи и трансформацию космоса в чистые земли. Она интегрирует циклическую космологию с надеждой на окончательное пробуждение всех существ, изображая сострадательное и инклюзивное видение будущего.

Ваджраяна-буддизм, как отдельная традиция в махаяне, включает уникальные эзотерические и тантрические перспективы в свои учения, включая видение эсхатологии. В то время как Ваджраяна разделяет основные концепции махаяны, такие как цикличность сансары и идеал бодхисаттвы, она также подчеркивает быстрые методы достижения просветления, визионерскую космологию и трансформацию разума и реальности практикующего.

Вот несколько ключевых стихов и концепций из Ваджраяна-буддизма, относящихся к эсхатологии:

1. Цикличность сансары и просветления
Ваджраяна признает непостоянство всех явлений и циклов сансары, с сильным акцентом на немедленное освобождение. Центральной темой является осознание иллюзорной природы мира:
"Все явления подобны сну,
Иллюзорны, как эхо,
Как город гандхарв."
— Сутры Праджняпарамиты (часто цитируемые в учениях Ваджраяны)
Это учение связывает эсхатологию с индивидуальным осознанием, а не

с внешними космическими событиями.

2. Калачакра и космические циклы
Тантра Калачакра предоставляет одну из самых детализированных эсхатологических рамок в Ваджраяне, описывая взаимодействие космических циклов, времени (кала) и духовной трансформации. Она обсуждает возможный период хаоса и деградации, за которым последует обновление под универсальным правителем (чакравартином), который восстановит гармонию.
"Когда эра тьмы достигнет своего пика,
Эманция мудрости появится,
Разрушая невежество и направляя существ
На путь освобождения."
— Тантра Калачакра
Это пророчество символично, и "универсальный правитель" часто интерпретируется как пробужденный ум или высшая мудрость.

3. Роль чистого восприятия
Ваджраяна-эсхатология подчеркивает трансформацию восприятия практикующего, позволяя ему воспринимать мир как мандалу или чистую землю. Эта перспектива является ключом к выходу из сансары:
"Медитируя на мандалу божества,
Практикующий превращает этот мир в поле пробуждения."
— Гухясамаджа Тантра
Эсхатологическое видение здесь не связано с внешними событиями, а с реализацией врожденной чистоты реальности.

4. Подъем Будды Майтрейи
Как и в Тхераваде и Махаяне, Ваджраяна включает пророчества о приходе Будды Майтрейи, который обновит Дхамму в эпоху морального и духовного упадка. Однако Ваджраяна акцентирует внимание на подготовке к этому будущему, развивая мудрость и сострадание уже сейчас.
"С преданностью практикуй Дхамму в эту эпоху упадка,
Ибо когда Майтрейя сойдет,
Только те, кто обладают заслугой, узнают его свет."

5. Учения о бардо и индивидуальная эсхатология
Ваджраяна предлагает подробные учения о промежуточном состоянии (бардо), описывая переход между смертью и перерождением. Бардо Тодол (Тибетская книга мертвых) дает наставления по преодолению этого состояния и достижению освобождения:
"О дитя благородного рождения,
Чистый свет чистой реальности восходит перед тобой.

Признай его как свою природу,
И достигни освобождения от циклов сансары."
Эти учения сдвигают фокус эсхатологии на непосредственный опыт смерти и перерождения индивидуума.

6. Окончательное растворение и Махамудра
Тексты Ваджраяны описывают окончательную эсхатологическую цель как реализацию махамудры (великой печати) или дзогчен (великого совершенства), где все явления растворяются в природе разума.
"Вся вселенная — это мандала первозданной мудрости,
Неизменная, великая и сияющая.
В конце всех циклов,
Эта истина остается как она есть."
Это видение выходит за пределы времени, предполагая, что эсхатология — это раскрытие вечной конечной реальности.

Резюме
В Ваджраяна-буддизме эсхатология меньше связана с внешними космическими событиями и больше с трансформацией восприятия, освобождением от сансары и реализацией конечной истины. Темы включают циклы космического времени, приход Майтрейи, промежуточное состояние и растворение в конечной реальности. Учения Ваджраяны побуждают практикующих преодолеть эсхатологические заботы, реализуя просветление в этой жизни.

JAPANESE

Here’s the translation of your provided text into Japanese:

[illegible]

[illegible]—[illegible]—[illegible]

[illegible]

1. [illegible] — [illegible] 277 [illegible] decay[illegible] cessation[illegible]

2. [illegible] 27[illegible]

3. [illegible] — [illegible]5.5 [illegible]

4. [illegible] 26[illegible]…[illegible]

5. [illegible] — [illegible] 165 [illegible]

[illegible]

This translation should reflect the essence of the original text while preserving the meaning in Japanese. Let me know if you need further adjustments or translations!

FRENCH

Dans le bouddhisme Theravāda, le concept d'eschatologie—compris comme l'étude des "temps de la fin" ou du destin ultime—est abordé différemment des eschatologies linéaires et apocalyptiques que l'on trouve dans de nombreuses traditions théistes. Le Theravāda se concentre sur les cycles du samsāra (le cycle de la naissance, de la mort et de la renaissance), le karma et l'atteinte du nibbāna (nirvana), la libération ultime de la souffrance. Bien que le Canon Pāli ne mette pas l'accent sur l'eschatologie de manière conventionnelle, il contient des enseignements qui abordent la fin de l'existence individuelle et des cycles cosmiques. Voici des versets et des idées clés liés aux thèmes eschatologiques :

1. **La nature de l'impermanence (Anicca)** Le bouddhisme Theravāda met l'accent sur l'impermanence de toutes choses, y compris de l'univers. Le verset suivant met en évidence ce principe : "Sabbe saṅkhārā aniccā." (Toutes les choses conditionnées sont impermanentes.) — Dhammapada,

Verset 277 Cet enseignement fondamental implique que tous les phénomènes, y compris les systèmes cosmiques, sont soumis à la dégradation et à la cessation.

2. **La dissolution du monde (Cycles samsāriques)** L'Aggañña Sutta (Dīgha Nikāya 27) décrit la création et la dissolution cycliques du monde. Il décrit comment les mondes prennent naissance, prospèrent et se désintègrent finalement en raison des processus naturels. Par exemple : "Il viendra un temps où, tôt ou tard, après une longue période, ce monde se contracte. Lorsque le monde se contracte, les êtres renaissent principalement dans le monde Brahma Abhassara." Ce passage reflète la compréhension theravāda des cycles cosmiques plutôt qu'un événement apocalyptique unique.

3. **Le but final : Nibbāna** L'eschatologie theravāda se centre sur l'évasion des cycles du samsāra plutôt que sur la spéculation concernant la "fin du monde". Atteindre le nibbāna représente la cessation ultime : "Bhikkhu, tout comme l'océan s'incline progressivement, se penche et se penche encore, sans précipice soudain, ainsi en ce Dhamma et discipline, il y a un entraînement graduel, une pratique graduelle, une progression graduelle, sans pénétration abrupte dans la connaissance finale." — Udāna, 5.5 Ce verset souligne le chemin graduel vers la libération et la transcendence de l'existence samsārique.

4. **La décadence du Dhamma** Le Cakkavatti-Sīhanāda Sutta (Dīgha Nikāya 26) décrit une période future où la décadence morale conduit à la dégénérescence des valeurs humaines et à la chute des enseignements du Bouddha. Cela reflète une vision eschatologique de l'effondrement sociétal plutôt que de la destruction cosmique. "Il viendra un temps où la durée de vie des humains diminuera à dix ans, et leur taille sera réduite à quelques coudées. Parmi ces gens, les êtres seront si grossiers et de telle disposition maléfique..." Cependant, cette décadence est suivie par l'émergence d'un nouveau Bouddha, Metteyya (Maitreya), qui renouvellera les enseignements.

5. **Le rôle du karma** L'eschatologie dans le bouddhisme Theravāda est liée à la loi du karma, qui régit le destin des individus et façonne leurs vies futures : "Par soi-même est fait le mal ; par soi-même est on souillé. Par soi-même est évité le mal ; par soi-même est on purifié. La pureté et l'impureté dépendent de soi. Personne ne peut purifier un autre." — Dhammapada, Verset 165 Cet enseignement souligne la responsabilité individuelle pour la libération et place le destin ultime entre les mains de chacun.

En résumé, l'eschatologie du Theravāda se concentre sur les cycles de l'existence, l'impermanence, la décadence morale et le but ultime de la libération. Plutôt que

sur un événement apocalyptique unique, la tradition met l'accent sur les cycles continus de création et de destruction, avec la libération du samsāra comme résolution ultime.

Le bouddhisme Mahāyāna a une vision plus expansive et diversifiée de l'eschatologie que le Theravāda, reflétant sa portée cosmologique plus large et son accent sur le salut universel. Les thèmes eschatologiques dans le Mahāyāna tournent souvent autour de la nature cyclique du samsāra, de l'apparition de futurs Bouddhas, de l'illumination ultime de tous les êtres et de la transformation de l'univers en un champ bouddhique ou terre pure. Voici quelques versets et concepts clés liés à l'eschatologie dans le bouddhisme Mahāyāna :

1. **L'arrivée du Bouddha Metteyya (Maitreya)** Comme dans le Theravāda, les traditions Mahāyāna prophétisent également le futur Bouddha, Metteyya, qui descendra pour enseigner le Dharma lors d'une période de déclin moral. Les Sūtras de Metteyya décrivent cet événement : "À ce moment-là, ce système mondial sera entièrement plein d'humains. Tout comme il n'y a pas d'espace pour ajouter une graine de sésame dans un pot débordant, il en sera de même lorsque Metteyya apparaîtra." — Le Sūtra de la Grande Assemblée Cette vision eschatologique présente l'arrivée de Metteyya comme un moment de renouvellement du Dharma, de paix universelle et de libération ultime des êtres.

2. **La transformation de l'univers en une Terre pure** Le Mahāyāna met l'accent sur le concept des champs bouddhiques (Buddha-kṣetras) ou terres pures, des royaumes idéaux créés par les Bouddhas pour aider les êtres dans leur progression spirituelle. Les Sūtras du Sukhāvatīvyūha décrivent la Terre pure du Bouddha Amitābha comme un lieu de renaissance pour ceux qui cherchent la libération : "Dans cette terre bouddhique, il n'y aura ni enfers, ni animaux, ni fantômes affamés, ni asuras, ni souffrances de quelque nature que ce soit." — Petit Sukhāvatīvyūha Sūtra L'espoir eschatologique de renaître dans une terre pure reflète une vision transformative du cosmos, où tous les êtres peuvent atteindre l'illumination.

3. **La fin des cycles par la libération universelle** Le Mahāyāna enseigne que tous les êtres finiront par atteindre l'illumination, mettant en avant l'idéal du bodhisattva de compassion et de salut universels. Le Sūtra du Lotus (Saddharmapuṇḍarīka Sūtra) exprime cette vision : "Tous les êtres vivants possèdent la nature de Bouddha et tous atteindront finalement l'illumination suprême." — Sūtra du Lotus, Chapitre 2 Cette eschatologie transcende la libération individuelle, présentant le destin ultime de tous les êtres comme un éveil à leur nature de Bouddha inhérente.

4. **La décadence et le renouveau du Dharma** La tradition Mahāyāna inclut des enseignements sur la décadence du Dharma (Mappō en japonais), une période où les véritables enseignements deviennent de plus en plus inaccessibles. Le Nirvana Sūtra prophétise un renouveau éventuel : "Après le nirvana du Bouddha, dans les cinq derniers siècles, il y aura ceux qui détruiront le Dharma... Mais même à l'âge dégénéré, ceux qui soutiendront le vrai Dharma atteindront la libération." Cette eschatologie souligne les défis de la pratique en des temps dégénérés tout en offrant l'espoir d'un renouveau ultime.

5. **Le rôle des bodhisattvas dans l'eschatologie** Les bodhisattvas jouent un rôle central dans l'eschatologie Mahāyāna, œuvrant sans relâche à travers les ères pour sauver tous les êtres. Le Vimalakīrti Nirdeśa Sūtra décrit cette mission : "Un bodhisattva, avec une grande compassion, entre dans le samsāra de son plein gré, sachant que cette existence cyclique est comme une illusion, tout en jurant de libérer tous les êtres sensibles de la souffrance." Cette vision place l'espoir eschatologique non pas sur un événement extérieur mais sur les actions des bodhisattvas œuvrant pour le salut universel.

6. **Eschatologie cyclique : Kalpas et renouveau cosmique** Les écritures Mahāyāna décrivent de vastes cycles de destruction cosmique (mahāpralaya) et de renouveau. Le Avataṃsaka Sūtra élabore ces dynamiques cosmiques : "Dans l'étendue de milliers de kalpas, des mondes surgissent et disparaissent, comme des bulles sur l'eau. Pourtant, la sagesse du Bouddha éclaire tout, au-delà du temps et de l'espace." Cette vision présente une eschatologie cyclique, où les univers surgissent et tombent, mais l'illumination transcende ces processus temporels.

Résumé L'eschatologie du Mahāyāna est profondément ancrée dans l'idéal du bodhisattva et met l'accent sur la libération universelle, l'apparition éventuelle du Bouddha Metteyya et la transformation du cosmos en terres pures. Elle intègre la cosmologie cyclique avec l'espoir de l'éveil ultime de tous les êtres, présentant une vision compatissante et inclusive de l'avenir.

Le bouddhisme Vajrayāna, en tant que tradition distincte au sein du Mahāyāna, intègre des perspectives ésotériques et tantriques uniques dans ses enseignements, y compris sa vision de l'eschatologie. Bien que le Vajrayāna partage des concepts fondamentaux du Mahāyāna, tels que la nature cyclique du samsāra et l'idéal du bodhisattva, il met également l'accent sur des méthodes rapides pour atteindre l'illumination, une cosmologie visionnaire et la transformation de l'esprit et de la réalité du pratiquant.

Voici quelques versets et concepts clés du Vajrayāna liés à l'eschatologie :

1. **La nature cyclique du samsāra et de l'illumination** Le Vajrayāna reconnaît l'impermanence de tous les phénomènes et des cycles samsāriques, avec un fort accent sur la libération immédiate. Un thème central est de reconnaître la nature illusoire du monde : "Tous les phénomènes sont comme un rêve, Illusoires comme un écho, Comme une ville de gandharvas. Ainsi doit-on les voir." — Sūtras Prajñāpāramitā (souvent cités dans les enseignements du Vajrayāna) Cet enseignement lie l'eschatologie à la réalisation individuelle plutôt qu'à des événements cosmiques extérieurs.

2. **Kalachakra et cycles cosmiques** Le Kālacakra Tantra fournit l'un des cadres eschatologiques les plus détaillés dans le Vajrayāna, décrivant l'interaction des cycles cosmiques, du temps (kāla) et de la transformation spirituelle. Il décrit une période éventuelle de chaos et de dégénérescence, suivie d'un renouveau sous un souverain universel (Chakravartin) qui établira l'harmonie. "Lorsque l'âge des ténèbres atteindra son apogée, L'émanation de la sagesse apparaîtra, Détruisant l'ignorance et mettant les êtres Sur le chemin de la libération." — Kālacakra Tantra Cette prophétie est symbolique, le "souverain universel" étant souvent interprété comme l'esprit éveillé ou la sagesse ultime.

3. **Le rôle de la perception pure** L'eschatologie du Vajrayāna met l'accent sur la transformation de la perception du pratiquant, lui permettant de percevoir le monde comme un mandala ou une terre pure. Cette perspective est essentielle pour échapper au samsāra : "En méditant sur le mandala de la divinité, On transforme ce monde même en un champ d'éveil." — Guhyasamāja Tantra La vision eschatologique ici ne concerne pas des événements extérieurs, mais la réalisation de la pureté inhérente de la réalité.

4. **L'essor du Bouddha Metteyya** Comme dans le Theravāda et le Mahāyāna, le Vajrayāna inclut des prophéties concernant l'arrivée du Bouddha Metteyya, qui renouvellera le Dharma dans une époque de déclin moral et spirituel. Cependant, le Vajrayāna met l'accent sur la préparation pour cet avenir en cultivant la sagesse et la compassion dès maintenant : "Pratiquez le Dharma avec dévotion dans cet âge de déclin, Car lorsque Metteyya descendra, Seuls ceux qui ont du mérite reconnaîtront sa lumière."

5. **Les enseignements du Bardo et l'eschatologie individuelle** Le Vajrayāna propose des enseignements détaillés sur l'état intermédiaire (bardo), décrivant la transition entre la mort et la renaissance. Le Bardo Thodol (Livre tibétain des morts) fournit des conseils pour naviguer dans cet

état et atteindre la libération : "O enfant de naissance noble, La lumière claire de la pure réalité apparaît devant toi. Reconnaître cela comme ta propre nature, Et atteindre la libération des cycles du samsāra." Ces enseignements déplacent l'accent de l'eschatologie vers l'expérience immédiate de la mort et de la renaissance de l'individu.

6. **La dissolution ultime et le Mahāmudrā** Les textes Vajrayāna décrivent le but eschatologique ultime comme la réalisation du mahāmudrā (le grand sceau) ou dzogchen (la grande perfection), où tous les phénomènes se dissolvent dans la nature de l'esprit. "L'ensemble de l'univers est le mandala de la sagesse primordiale, Immuable, vaste et lumineux. À la fin de tous les cycles, Cette vérité reste telle qu'elle est." Cette vision transcende le temps, suggérant que l'eschatologie est un dévoilement de la réalité ultime toujours présente.

Résumé Dans le bouddhisme Vajrayāna, l'eschatologie concerne moins les événements cosmiques extérieurs et plus la transformation de la perception, la libération du samsāra et la réalisation de la vérité ultime. Les thèmes incluent les cycles du temps cosmique, l'arrivée de Metteyya, l'état intermédiaire et la dissolution dans la réalité ultime. Les enseignements du Vajrayāna encouragent les pratiquants à transcender les préoccupations eschatologiques en réalisant l'illumination dans cette vie même.

1. **La nature cyclique du temps** Le bouddhisme considère le temps comme cyclique plutôt que linéaire. Les univers passent par des cycles de formation, de durée, de déclin et de dissolution, appelés les "Quatre Kalpas" ou ères : Vivarta Kalpa : Formation de l'univers. Vivarta-siddha Kalpa : Stabilité ou persistance de l'univers. Samvarta Kalpa : Décay et désintégration. Samvarta-siddha Kalpa : Dormance avant que le cycle ne recommence.

2. **Imagerie apocalyptique** Bien que le bouddhisme soit généralement moins apocalyptique que d'autres traditions, certains textes décrivent des événements catastrophiques associés à la fin d'un cycle. Par exemple : Le monde peut être consumé par le feu, l'eau ou le vent lors de la phase de destruction du kalpa. Ces événements ne sont pas considérés comme des jugements finaux mais comme des phénomènes naturels dans la nature cyclique de l'existence.

URDU

تھراوَادا بدھ مت میں، ایسٹھیٹولوجی کا تصور—جو "آخری ایام" یا حتمی تقدیر کا مطالعہ ہے—بہت سی مذہبی روایات میں پائے جانے والے لکیری، قیامت والے ایسٹھیٹولوجی سے مختلف انداز میں پیش کیا جاتا ہے۔ تھراوَادا بدھ مت سَمسار (پیدائش، موت، اور از سرِ نو پیدائش کے چکر)، کرم، اور نِبانا (نیروانا)، جو دکھوں سے آزادی کا حتمی راستہ ہے، پر زور دیتا ہے۔

اگرچہ پالی کینن میں ایسٹھیٹولوجی پر روایتی معنی میں زور نہیں دیا گیا، پھر بھی اس میں ایسی تعلیمات موجود ہیں جو انفرادی وجود اور کائناتی چکروں کے خاتمے سے متعلق ہیں۔ یہاں ایسٹھیٹولوجی سے متعلق اہم آیات اور تصورات ہیں:

1. غیر مستقل نوعیت (انیچا) تھراوَادا بدھ مت تمام چیزوں کی عارضیت پر زور دیتا ہے، بشمول کائنات کے۔ یہ آیت اس بات کو واضح کرتی ہے: "سب سنگھارے انیچا" (تمام مشروط چیزیں غیر مستقل ہیں) — دھمّاپڈا، آیت 277
یہ بنیادی تعلیم اس بات کو ظاہر کرتی ہے کہ تمام مظاہر، بشمول کائناتی نظاموں کے، زوال اور خاتمے کے تابع ہیں۔

2. دنیا کا تحلیل ہونا (سَمسار کے چکر) اَگّنّیہ سوتا (دِیگھا نِکایا 27) دنیا کے چکلی تخلیق اور تحلیل کو بیان کرتا ہے۔ یہ بیان کرتا ہے کہ دنیا کیسے وجود میں آتی ہے، پروان چڑھتی ہے، اور قدرتی عملوں کی وجہ سے آخرکار تحلیل ہو جاتی ہے۔ مثال کے طور پر: "ایک وقت آتا ہے جب، دیر سے یا جلد، طویل عرصے کے بعد، یہ دنیا سکڑ جاتی ہے۔ جب دنیا سکڑتی ہے، تو جاندار زیادہ تر ابھاسرہ برہما دنیا میں دوبارہ پیدا ہوتے ہیں۔" یہ اقتباس تھراوَادا کے کائناتی چکروں کی تفہیم کو ظاہر کرتا ہے، نہ کہ کسی واحد قیامت کے واقعے کو۔

3. حتمی مقصد: نِبانا تھراوَادا ایسٹھیٹولوجی سَمسار کے چکروں سے بچنے پر مرکوز ہے نہ کہ "دنیا کے خاتمے" پر قیاس آرائی کرنے پر۔ نِبانا کو حاصل کرنا دکھوں سے آزادی کا حتمی خاتمہ ہے: "بھکشو، جیسے سمندر آہستہ آہستہ دھیرے دھیرے انحراف کرتا ہے، اور اچانک کوئی کھائی نہیں ہوتی، اسی طرح اس دھمّہ اور ضابطے میں بھی ایک آہستہ آہستہ تربیت، آہستہ آہستہ عمل، آہستہ آہستہ ترقی ہوتی ہے، بغیر کسی اچانک عبور کے آخری علم تک۔" — اُدانہ، 5.5 یہ آیت آزادی کے آہستہ راستے اور سَمسار کی موجودگی سے ماوراء ہونے کو اجاگر کرتی ہے۔

4. دھمّہ کا زوال چکواتی-سیہناد سوتا (دِیگھا نِکایا 26) ایک ایسے مستقبل کا بیان کرتا ہے جب اخلاقی زوال انسانی اقدار کے تباہ ہونے اور بدھ کی تعلیمات کے آخرکار زوال کا سبب بنتا ہے۔ یہ کائناتی تباہی کے بجائے سماجی انہدام کا ایسٹھیٹولوجیائی وژن پیش کرتا ہے۔ "ایک وقت آئے گا جب انسانوں کی عمر دس سال تک کم ہو جائے گی، اور ان کی قد صرف چند ہاتھوں کی پیمائش ہوگی۔ ان لوگوں میں جاندار اتنے کثیف اور برے مزاج کے ہوں گے..." تاہم، اس زوال کے بعد ایک نیا بدھ، میٹیا (میتریہ)، آئے گا جو تعلیمات کو دوبارہ زندہ کرے گا۔

5. کرم کا کردار تھراوَادا بدھ مت میں ایسٹھیٹولوجی کرم کے قانون سے جڑا ہوا ہے، جو افراد کی تقدیر کا تعین کرتا ہے اور ان کی مستقبل کی زندگیوں کو شکل دیتا ہے: "اپنے آپ سے برا کیا جاتا ہے؛ اپنے آپ سے انسان ناپاک ہوتا ہے۔ اپنے آپ سے برا بچایا جاتا ہے؛ اپنے آپ سے انسان صاف ہوتا ہے۔ پاکیزگی اور ناپاکیزگی اپنے آپ پر منحصر ہے۔ کوئی دوسرا کسی کو صاف نہیں کر سکتا۔" — دھمّاپڈا، آیت 165 یہ تعلیم آزادی کے لیے انفرادی ذمہ داری کو اجاگر کرتی ہے اور حتمی تقدیر کو انسان کے اپنے ہاتھوں میں رکھتی ہے۔

مختصر یہ کہ تھیراوَادا ایستھیٹولوجی وجود کے چکروں، عارضیت، اخلاقی زوال، اور آزادی کے حتمی مقصد پر زور دیتی ہے۔ اس میں کسی واحد قیامت کے واقعے کے بجائے تخلیق اور تباہی کے چکر جاری رکھنے پر زور دیا جاتا ہے، اور سَمسار سے آزادی کو حتمی حل کے طور پر پیش کیا جاتا ہے۔

مہایانہ بدھ مت میں تھیراوَادا کے مقابلے میں ایستھیٹولوجی کا ایک زیادہ وسیع اور متنوع تصور ہے، جو اس کے کائناتی نظریے اور عالمی نجات پر زور دینے کو ظاہر کرتا ہے۔ مہایانہ میں ایستھیٹولوجی کا تصور عموماً سَمسار کی چکلی نوعیت، مستقبل کے بدھوں کی آمد، تمام جانداروں کا حتمی روشن ہونا، اور کائنات کا بدھ-میدان یا پاک سرزمین میں تبدیل ہونے کے گرد گھومتا ہے۔

یہاں مہایانہ بدھ مت میں ایستھیٹولوجی سے متعلق کچھ اہم آیات اور تصورات ہیں:

1. مہایانہ میں میٹیا (میتریہ) بدھ کی آمد تھیراوَادا کی طرح، مہایانہ روایات بھی مستقبل کے بدھ میٹیا کی پیشنگوئی کرتی ہیں، جو اخلاقی زوال کے دور میں دھمّہ سکھانے کے لیے آئیں گے۔ میٹیا سوتروں میں اس واقعے کو بیان کیا گیا ہے: "اس وقت، یہ دنیا کا نظام مکمل طور پر انسانوں سے بھرا ہوگا، جیسے ایک سیسمے کے بیج کو ایک بھرے ہوئے مرتبان میں نہیں ڈالا جا سکتا، ویسا ہی ہوگا جب میٹیا ظاہر ہوں گے۔" — بڑی مجلس کا سوترا یہ ایستھیٹولوجی کا وژن میٹیا کی آمد کو ایک نئے دھمّہ کے دور، عالمی امن، اور جانداروں کی آزادی کے وقت کے طور پر پیش کرتا ہے۔

2. کائنات کا پاک سرزمین میں تبدیل ہونا مہایانہ بدھ مت بدھ-میدان (بدھ کشیتر) یا پاک سرزمین کے تصور پر زور دیتا ہے، جو بدھوں کی طرف سے بنائے گئے مثالی علاقے ہیں تاکہ جاندار اپنے روحانی سفر میں مدد پا سکیں۔ سکھاوتیویوھا سوترا میں امیتابھ بدھ کی پاک سرزمین کا ذکر کیا گیا ہے، جو آزادی کی تلاش کرنے والوں کے لیے ایک منزل ہے: "اس بدھ-زمین میں نہ کوئی دوزخ ہوگا، نہ جانور، نہ بھوکے بھوت، نہ آسرے، اور نہ کسی قسم کی تکلیف ہوگی۔" — چھوٹا سکھاوتیویوھا سوترا پاک سرزمین میں دوبارہ پیدا ہونے کی ایستھیٹولوجیائی امید کائنات کے ایک تبدیلی والے وژن کو ظاہر کرتی ہے، جہاں تمام جاندار روشن ہو سکتے ہیں۔

3. کائناتی چکروں کا خاتمہ اور عالمی آزادی مہایانہ تعلیم دیتی ہے کہ تمام جاندار آخرکار روشن ہو جائیں گے، جو بدھ-سیتوا (بودھیسَتوا) کے تصور پر زور دیتے ہوئے عالمی نجات کی اہمیت کو اجاگر کرتی ہے۔ لوتس سوترا (سدھرمپونڈاریکا سوترا) میں اس وژن کو بیان کیا گیا ہے: "تمام جانداروں میں بدھ کا جوہر ہوتا ہے، اور تمام آخرکار اعلیٰ روشنائی حاصل کریں گے۔" — لوتس سوترا، باب 2 یہ ایستھیٹولوجی فردی آزادی سے ماوراء ہے، جو تمام جانداروں کی تقدیر کو ان کے ذاتی بدھ-جوہر کے ذریعے بیدار ہونے کے طور پر پیش کرتی ہے۔

4. دھمّہ کا زوال اور تجدید مہایانہ روایات میں دھمّہ کے زوال (جاپانی میں مَپّو) کے بارے میں تعلیمات شامل ہیں، ایک دور جب سچی تعلیمات کی رسائی کم ہو جائے گی۔ نیروانا سوترا اس تجدید کی پیشنگوئی کرتی ہے: "بدھ کے نیروانا کے بعد، آخری پانچ سو سالوں میں، کچھ لوگ دھمّہ کو تباہ کریں گے... لیکن زوال کے دور میں بھی جو لوگ سچے دھمّہ کا تحفظ کریں گے، وہ آزادی حاصل کریں گے۔" یہ ایستھیٹولوجی زوال کے دور میں عمل کرنے کے چیلنجز کو اجاگر کرتی ہے جبکہ آخری تجدید کی امید فراہم کرتی ہے۔

5. بدھیسَتوا کا کردار مہایانہ ایستھیٹولوجی میں بدھیسَتوا کا اہم کردار ہوتا ہے، جو ایونوں کے دوران تمام جانداروں کو نجات دینے کے لیے سخت محنت کرتے ہیں۔ وِمَلاکِیرتی نِردیش سوترا میں اس مشن کو بیان کیا گیا ہے: "ایک بدھیسَتوا، بڑی ہمدردی کے ساتھ، سَمسار میں رضا

مندی سے داخل ہوتا ہے، جانتے ہوئے کہ یہ چکلی وجود ایک فریب کی طرح ہے، پھر بھی عہد کرتا ہے کہ تمام حیات کو دکھوں سے نجات دلائے گا۔" یہ وژن ایستھیٹولوجی کی امید کو کسی بیرونی واقعہ پر نہیں بلکہ بدھیسَتوا کی کوششوں پر رکھتا ہے، جو عالمی نجات کے لیے جدوجہد کرتے ہیں۔

6. چکلی ایستھیٹولوجی: کالپ اور کائناتی تجدید مہایانہ متون کائناتی تباہی (مہاپرالیا) اور تجدید کے وسیع چکروں کو بیان کرتے ہیں۔ آواتَمْسَاکا سوترا میں ان کائناتی حرکیات پر روشنی ڈالی گئی ہے: "لاکھوں کالپ کے وسیع افق میں، دنیا وجود میں آتی ہے اور ختم ہوتی ہے، جیسے پانی پر بلبلے۔ لیکن بدھ کی حکمت سب کچھ روشن کرتی ہے، وقت اور جگہ سے ماوراء ہے۔" یہ وژن ایک چکلی ایستھیٹولوجی پیش کرتا ہے، جہاں کائناتیں پیدا ہوتی ہیں اور ختم ہوتی ہیں، لیکن روشنائی ان عارضی عملوں سے ماوراء ہے۔

خلاصہ مہایانہ ایستھیٹولوجی بدھیسَتوا کے تصور پر گہری جڑ پکڑتی ہے اور عالمی نجات، میتیا بدھ کی آمد، اور کائنات کے پاک سرزمینوں میں تبدیل ہونے پر زور دیتی ہے۔ یہ چکلی کائناتیات کو تمام جانداروں کی حتمی بیداری کے لیے امید کے ساتھ یکجا کرتی ہے، جو ایک ہمدردانہ اور جامع مستقبل کا وژن پیش کرتا ہے۔

GERMAN

Im Theravāda-Buddhismus wird der Begriff der Eschatologie – verstanden als die Lehre von den "Endzeiten" oder dem ultimativen Schicksal – anders behandelt als in vielen theistischen Traditionen, die eine lineare, apokalyptische Eschatologie betonen. Theravāda konzentriert sich auf die Zyklen von Samsāra (den Zyklus von Geburt, Tod und Wiedergeburt), Karma und die Erlangung von Nibbāna (Nirwana), der ultimativen Befreiung vom Leiden.

Während der Pāli-Kanon die Eschatologie im konventionellen Sinne nicht betont, enthält er Lehren, die das Ende der individuellen Existenz und der kosmischen Zyklen ansprechen. Hier sind wichtige Verse und Ideen, die mit eschatologischen Themen in Zusammenhang stehen:

1. **Die Natur der Vergänglichkeit (Anicca)**
   Der Theravāda-Buddhismus betont die Vergänglichkeit aller Dinge, einschließlich des Universums. Der folgende Vers verdeutlicht dies:
   „Sabbe saṅkhārā aniccā."
   (Alle bedingten Dinge sind vergänglich.)
   — Dhammapada, Vers 277
   Diese grundlegende Lehre impliziert, dass alle Phänomene, einschließlich kosmischer Systeme, dem Zerfall und der Auflösung unterliegen.

2. **Die Auflösung der Welt (Samsāra-Zyklen)**
   Die Aggañña Sutta (Dīgha Nikāya 27) beschreibt die zyklische Entstehung und Auflösung der Welt. Sie beschreibt, wie Welten entstehen, gedeihen und

schließlich aufgrund natürlicher Prozesse zerfallen.
Beispielsweise:
„Es kommt eine Zeit, in der, früher oder später, nach einem langen, langen Zeitraum, diese Welt schrumpft. Wenn die Welt schrumpft, werden die meisten Wesen im Abhassara Brahma-Welt wiedergeboren."
Dieser Abschnitt spiegelt das Verständnis von Theravāda über kosmische Zyklen wider, anstatt eines einzigen apokalyptischen Ereignisses.

3. **Das letzte Ziel: Nibbāna**
Die eschatologische Lehre des Theravāda zielt darauf ab, die Zyklen von Samsāra zu entkommen, anstatt über das „Ende der Welt" zu spekulieren. Das Erlangen von Nibbāna stellt das ultimative Ende des Leidens dar:
„Bhikkhu, gerade wie der Ozean allmählich abschwenkt, sich neigt und geneigt ist und es keine plötzliche Klippe gibt, so auch in dieser Dhamma und Disziplin gibt es eine allmähliche Schulung, eine allmähliche Praxis, einen allmählichen Fortschritt, ohne ein plötzliches Eindringen in endgültiges Wissen."
— Udāna, 5.5
Dieser Vers unterstreicht den allmählichen Weg zur Befreiung und die Transzendenz der samsāricen Existenz.

4. **Der Niedergang des Dhamma**
Die Cakkavatti-Sīhanāda Sutta (Dīgha Nikāya 26) beschreibt eine zukünftige Zeit, in der moralischer Verfall zu einer Degeneration menschlicher Werte und schließlich zum Niedergang der Lehren des Buddha führt. Dies stellt eine eschatologische Vision des gesellschaftlichen Zusammenbruchs dar, anstatt einer kosmischen Zerstörung.
„Es wird eine Zeit kommen, in der die Lebensspanne der Menschen auf zehn Jahre sinken wird und ihre Höhe nur noch wenige Handspannen betragen wird. Unter diesen Menschen werden Wesen so grob und von so böser Gesinnung sein ..."
Dieser Niedergang wird jedoch von dem Auftreten eines neuen Buddha, Metteyya (Maitreya), gefolgt, der die Lehren erneuern wird.

5. **Die Rolle des Karmas**
Die Eschatologie im Theravāda-Buddhismus ist mit dem Gesetz des Karmas verbunden, das das Schicksal der Einzelnen bestimmt und ihr zukünftiges Leben formt:
„Von sich selbst wird das Böse getan; von sich selbst wird man verunreinigt. Von sich selbst wird das Böse vermieden; von sich selbst wird man gereinigt. Reinheit und Unreinheit hängen von einem selbst ab. Niemand kann einen anderen reinigen."
— Dhammapada, Vers 165
Diese Lehre unterstreicht die individuelle Verantwortung für die Befreiung

und stellt das endgültige Schicksal in die Hände des Einzelnen.

Zusammenfassend lässt sich sagen, dass die Eschatologie des Theravāda auf Zyklen der Existenz, Vergänglichkeit, moralischem Verfall und dem ultimativen Ziel der Befreiung fokussiert ist. Anstatt eines einzigen apokalyptischen Ereignisses betont die Tradition die fortlaufenden Zyklen von Schöpfung und Zerstörung, wobei die Befreiung von Samsāra die endgültige Lösung darstellt.

Der Mahāyāna-Buddhismus hat eine weitreichendere und vielfältigere Sichtweise auf die Eschatologie als Theravāda, was seine breitere kosmologische Perspektive und Betonung der universellen Erlösung widerspiegelt. Eschatologische Themen im Mahāyāna drehen sich oft um die zyklische Natur von Samsāra, das Erscheinen zukünftiger Buddhas, die ultimative Erleuchtung aller Wesen und die Transformation des Universums in ein Buddha-Feld oder Reines Land.

Hier sind einige wichtige Verse und Konzepte, die sich auf die Eschatologie im Mahāyāna-Buddhismus beziehen:

1. **Das Kommen des Maitreya-Buddha**
   Wie im Theravāda prophezeien auch Mahāyāna-Traditionen den zukünftigen Buddha, Maitreya, der in einer Zeit des moralischen Verfalls erscheinen wird, um das Dharma zu lehren. Die Maitreya-Sutras beschreiben dieses Ereignis:
   „Zu jener Zeit wird dieses Weltsystem vollständig mit Menschen erfüllt sein. Genauso wie es keinen Platz gibt, um einen Sesamsamen in ein überlaufendes Gefäß zu legen, so wird es sein, wenn Maitreya erscheint.“
   — Die Sutra der Großen Versammlung
   Diese eschatologische Vision stellt das Erscheinen von Maitreya als eine Zeit der erneuerten Dharma, universellen Friedens und der ultimativen Befreiung der Wesen dar.

2. **Die Transformation des Universums in ein Reines Land**
   Das Mahāyāna betont das Konzept der Buddha-Felder (Buddha-kṣetras) oder Reinen Länder, ideale Reiche, die von Buddhas erschaffen wurden, um den Wesen in ihrem spirituellen Fortschritt zu helfen. Die Sukhāvatīvyūha-Sūtras beschreiben das Reine Land von Amitābha-Buddha als Ziel für diejenigen, die Erlösung suchen:
   „In diesem Buddha-Land wird es keine Höllen, keine Tiere, keine hungrigen Geister, keine Asuras und keine Leiden jeglicher Art geben.“
   — Kleinere Sukhāvatīvyūha-Sūtra
   Die eschatologische Hoffnung auf Wiedergeburt in einem Reinen Land spiegelt eine transformative Vision des Kosmos wider, in der alle Wesen Erleuchtung erlangen können.

3. **Das Ende der Zyklen durch universelle Erlösung**
   Das Mahāyāna lehrt, dass alle Wesen schließlich Erleuchtung erlangen werden, wobei der Bodhisattva-Ideal universelle Mitgefühl und Erlösung betont. Die Lotus-Sutra (Saddharmapuṇḍarīka-Sūtra) artikuliert diese Vision:
   „Alle lebenden Wesen besitzen gleichermaßen die Buddha-Natur, und alle werden schließlich die höchste Erleuchtung erlangen."
   — Lotus-Sutra, Kapitel 2
   Diese Eschatologie überschreitet die individuelle Befreiung und präsentiert das endgültige Schicksal aller Wesen als das Erwachen zu ihrer inhärenten Buddha-Natur.

4. **Der Niedergang und die Erneuerung des Dharma**
   Die Mahāyāna-Tradition umfasst Lehren über den Niedergang des Dharma (Mappō auf Japanisch), eine Zeit, in der die wahren Lehren zunehmend unzugänglich werden. Die Nirvana-Sutra prophezeit eine eventuale Erneuerung:
   „Nach dem Nirwana des Buddha wird es in den letzten fünfhundert Jahren diejenigen geben, die den Dharma zerstören... Aber selbst im degenerierten Zeitalter werden diejenigen, die den wahren Dharma bewahren, Erlösung erlangen."
   Diese Eschatologie unterstreicht die Herausforderungen des Praktizierens in degenerierten Zeiten, bietet jedoch Hoffnung auf eine letztendliche Erneuerung.

5. **Die Rolle des Bodhisattvas in der Eschatologie**
   Bodhisattvas spielen eine zentrale Rolle in der Mahāyāna-Eschtatologie, indem sie unermüdlich über Äonen hinweg alle Wesen retten. Die Vimalakīrti Nirdeśa Sūtra beschreibt diese Mission:
   „Ein Bodhisattva geht mit großem Mitgefühl freiwillig in Samsāra, wissend, dass diese zyklische Existenz wie eine Illusion ist, doch geloben, alle fühlenden Wesen vom Leiden zu befreien."
   Diese Vision legt die eschatologische Hoffnung nicht auf ein externes Ereignis, sondern auf die Taten der Bodhisattvas, die für die universelle Erlösung streben.

6. **Zyklische Eschatologie: Kalpas und kosmische Erneuerung**
   Die Mahāyāna-Schriften beschreiben riesige Zyklen kosmischer Zerstörung (mahāpralaya) und Erneuerung. Die Avataṃsaka-Sūtra erläutert diese kosmischen Dynamiken:
   „Im weiten Raum zahlloser Kalpas entstehen und vergehen Welten wie Blasen auf dem Wasser. Doch die Weisheit des Buddha erleuchtet alles, jenseits von Zeit und Raum."
   Diese Vision präsentiert eine zyklische Eschatologie, in der Universen entstehen und vergehen, aber Erleuchtung diese zeitlichen Prozesse

übersteigt.

Zusammenfassung
Die Mahāyāna-Eschatologie ist tief im Bodhisattva-Ideal verwurzelt und betont universelle Erlösung, das zukünftige Erscheinen des Maitreya-Buddhas und die Transformation des Kosmos in Reine Länder. Sie integriert zyklische Kosmologie mit der Hoffnung auf das letztendliche Erwachen aller Wesen und stellt eine mitfühlende und inklusive Vision der Zukunft dar.

INDONESIAN

Dalam agama Buddha Theravāda, konsep eskatologi—yang dipahami sebagai studi tentang "akhir zaman" atau takdir terakhir—dijelaskan dengan cara yang berbeda dibandingkan dengan eskatologi linear dan apokaliptik yang ditemukan dalam banyak tradisi teistik. Theravāda lebih menekankan pada siklus samsāra (siklus kelahiran, kematian, dan kelahiran kembali), karma, dan pencapaian nibbāna (nirvana), yang merupakan pembebasan akhir dari penderitaan.

Meskipun Kanon Pāli tidak menekankan eskatologi dalam arti konvensional, di dalamnya terdapat ajaran-ajaran yang membahas tentang akhir kehidupan individu dan siklus kosmik. Berikut adalah beberapa ayat dan gagasan yang relevan dengan tema eskatologi:

1. **Sifat Ketidakkekalan (Anicca)** Buddhisme Theravāda menekankan ketidakkekalan segala sesuatu, termasuk alam semesta. Ayat berikut menyoroti hal ini: "Sabbe saṅkhārā aniccā." (Semua benda yang tercondition adalah tidak kekal.) — Dhammapada, Ayat 277 Ajaran dasar ini mengimplikasikan bahwa semua fenomena, termasuk sistem kosmik, tunduk pada kerusakan dan penghentian.

2. **Pembubaran Dunia (Siklus Samsāra)** Aggañña Sutta (Dīgha Nikāya 27) membahas tentang penciptaan dan pembubaran dunia secara siklik. Ini menggambarkan bagaimana dunia terbentuk, berkembang, dan akhirnya hancur karena proses alami. Sebagai contoh: "Akan ada suatu waktu ketika, cepat atau lambat, setelah berlalu periode yang sangat panjang, dunia ini akan menyusut. Ketika dunia menyusut, makhluk hidup kebanyakan akan dilahirkan kembali di dunia Brahma Abhassara." Potongan ini mencerminkan pemahaman Theravāda tentang siklus kosmik, bukan sebuah peristiwa apokaliptik tunggal.

3. **Tujuan Akhir: Nibbāna** Eskatologi Theravāda berfokus pada pelarian dari siklus samsāra daripada berspekulasi tentang "akhir dunia." Mencapai nibbāna merupakan penghentian akhir: "Bhikkhu, sebagaimana lautan perlahan-lahan menyudut, menurun, dan miring, dan tidak ada jurang yang

tiba-tiba, demikian pula dalam Dhamma dan disiplin ini ada pelatihan bertahap, latihan bertahap, kemajuan bertahap, tanpa penembusan mendalam menuju pengetahuan terakhir." — Udāna, 5.5 Ayat ini menekankan jalan bertahap menuju pembebasan dan transcendensi dari eksistensi samsāra.

4. **Kemunduran Dhamma** Cakkavatti-Sīhanāda Sutta (Dīgha Nikāya 26) menggambarkan suatu periode di masa depan ketika kerusakan moral menyebabkan degenerasi nilai-nilai kemanusiaan dan akhirnya kemunduran ajaran Buddha. Ini mencerminkan visi eskatologi tentang keruntuhan masyarakat, bukan kehancuran kosmik. "Akan datang suatu waktu ketika umur manusia akan berkurang menjadi sepuluh tahun, dan tinggi badan mereka hanya beberapa jari tangan. Di antara orang-orang itu, makhluk hidup akan sangat kasar dan berwatak jahat..." Namun, kemunduran ini diikuti oleh munculnya Buddha baru, Metteyya (Maitreya), yang akan memperbaharui ajaran.

5. **Peran Karma** Eskatologi dalam Buddhisme Theravāda terkait dengan hukum karma, yang mengatur takdir individu dan membentuk kehidupan masa depan mereka: "Dengan sendirinya kejahatan dilakukan; dengan sendirinya seseorang dinodai. Dengan sendirinya kejahatan dihindari; dengan sendirinya seseorang dimurnikan. Kesucian dan ketidaksucian tergantung pada diri sendiri. Tidak ada yang dapat membersihkan orang lain." — Dhammapada, Ayat 165 Ajaran ini menekankan tanggung jawab individu untuk pembebasan dan menempatkan takdir terakhir di tangan diri sendiri.

Secara ringkas, eskatologi Theravāda berfokus pada siklus eksistensi, ketidakkekalan, kerusakan moral, dan tujuan akhir pembebasan. Alih-alih melihatnya sebagai peristiwa apokaliptik tunggal, tradisi ini menekankan siklus penciptaan dan penghancuran yang berkelanjutan, dengan pembebasan dari samsāra sebagai resolusi terakhir.

Buddhisme Mahayāna memiliki pandangan eskatologi yang lebih luas dan beragam dibandingkan Theravāda, mencerminkan cakupan kosmologis yang lebih luas dan penekanan pada keselamatan universal. Tema eskatologi dalam Mahayāna sering berkisar pada sifat siklik samsāra, kemunculan Buddha masa depan, pencerahan semua makhluk, dan transformasi alam semesta menjadi lapangan Buddha atau tanah suci.

Berikut adalah beberapa ayat dan konsep utama terkait eskatologi dalam Buddhisme Mahayāna:

1. **Kedatangan Buddha Maitreya (Metteyya)** Seperti Theravāda, tradisi Mahayāna juga meramalkan Buddha masa depan, Maitreya, yang akan turun untuk mengajarkan Dhamma pada zaman kerusakan moral. Sutra Maitreya menggambarkan peristiwa ini: "Pada saat itu, sistem dunia ini akan dipenuhi sepenuhnya dengan manusia. Sama seperti tidak ada ruang untuk menambah biji wijen ke dalam sebuah jar yang penuh, demikian pula ketika Maitreya muncul." — Sutra Perhimpunan Besar Visi eskatologi ini menggambarkan kedatangan Maitreya sebagai waktu pembaruan Dhamma, perdamaian universal, dan pembebasan akhir makhluk hidup.

2. **Transformasi Alam Semesta Menjadi Tanah Suci** Mahayāna menekankan konsep lapangan Buddha (Buddha-kṣetras) atau tanah suci, alam ideal yang diciptakan oleh Buddha untuk membantu makhluk hidup dalam kemajuan spiritual mereka. Sutra Sukhāvatīvyūha menggambarkan Tanah Suci Amitābha Buddha sebagai tujuan bagi mereka yang mencari pembebasan: "Di tanah Buddha itu, tidak ada neraka, tidak ada binatang, tidak ada hantu lapar, tidak ada asura, dan tidak ada penderitaan apa pun." — Sutra Sukhāvatīvyūha Kecil Harapan eskatologi untuk kelahiran kembali di tanah suci ini mencerminkan visi transformasi kosmos, di mana semua makhluk dapat mencapai pencerahan.

3. **Akhir dari Siklus Melalui Pembebasan Universal** Mahayāna mengajarkan bahwa semua makhluk pada akhirnya akan mencapai pencerahan, dengan menekankan ideal bodhisattva tentang welas asih universal dan keselamatan. Lotus Sutra (Saddharmapuṇḍarīka Sūtra) mengartikulasikan visi ini: "Semua makhluk hidup memiliki sifat Buddha, dan semua akan akhirnya mencapai pencerahan tertinggi." — Lotus Sutra, Bab 2 Eskatologi ini melampaui pembebasan individu, mempersembahkan takdir akhir semua makhluk sebagai kebangkitan untuk menyadari sifat Buddha mereka yang melekat.

4. **Kemunduran dan Pembaruan Dhamma** Tradisi Mahayāna mencakup ajaran tentang kemunduran Dhamma (Mappō dalam bahasa Jepang), periode ketika ajaran yang benar menjadi semakin sulit diakses. Nirvana Sutra meramalkan pembaruan pada akhirnya: "Setelah nirvana Buddha, dalam lima ratus tahun terakhir, akan ada mereka yang merusak Dhamma... Namun bahkan di zaman yang rusak ini, mereka yang memegang teguh Dhamma yang benar akan mencapai pembebasan." Eskatologi ini menekankan tantangan untuk berlatih di masa-masa yang rusak, sambil memberikan harapan untuk pembaruan terakhir.

5. **Peran Bodhisattva dalam Eskatologi** Bodhisattva memainkan peran sentral dalam eskatologi Mahayāna, bekerja tanpa lelah melalui eon untuk menyelamatkan semua makhluk. Vimalakīrti Nirdeśa Sūtra menggambarkan

misi ini: "Seorang bodhisattva, dengan welas asih besar, memasuki samsāra dengan sukarela, mengetahui bahwa eksistensi siklik ini seperti ilusi, namun bersumpah untuk membebaskan semua makhluk dari penderitaan." Visi ini menempatkan harapan eskatologi bukan pada peristiwa eksternal, tetapi pada tindakan bodhisattva yang berusaha untuk keselamatan universal.

6. **Eskatologi Siklik: Kalpa dan Pembaruan Kosmik** Kitab suci Mahayāna menggambarkan siklus besar penghancuran kosmik (mahāpralaya) dan pembaruan. Avataṃsaka Sūtra menjelaskan dinamika kosmik ini: "Dalam luasnya kalpa-kalpa yang tak terhitung, dunia muncul dan lenyap, seperti gelembung di air. Namun, kebijaksanaan Buddha menerangi semua, melampaui waktu dan ruang." Visi ini menyajikan eskatologi siklik, di mana alam semesta muncul dan jatuh, tetapi pencerahan melampaui proses temporal ini.

Ringkasan Eskatologi Mahayāna berakar kuat pada ideal bodhisattva dan menekankan pembebasan universal, kemunculan Buddha Maitreya, dan transformasi kosmos menjadi tanah suci. Ini mengintegrasikan kosmologi siklik dengan harapan kebangkitan akhir semua makhluk, menggambarkan visi masa depan yang penuh welas asih dan inklusif.

Buddhisme Vajrayāna, sebagai tradisi yang terpisah dalam Mahāyāna, menggabungkan perspektif esoterik dan tantrik yang unik dalam ajaran-ajarannya, termasuk pandangannya tentang eskatologi. Meskipun Vajrayāna berbagi konsep dasar Mahayāna seperti siklik samsāra dan ideal bodhisattva, ia juga menekankan metode cepat untuk mencapai pencerahan, kosmologi visioner, dan transformasi pikiran serta realitas praktisi.

Berikut adalah beberapa ayat dan konsep utama dalam Buddhisme Vajrayāna terkait dengan eskatologi:

1. **Sifat Siklik Samsāra dan Pencerahan** Vajrayāna mengakui ketidakkekalan semua fenomena dan siklus samsāra, dengan fokus yang kuat pada pembebasan segera. Tema sentralnya adalah mengenali sifat ilusori dunia: "Semua fenomena seperti mimpi, Illusori seperti gema, Seperti kota gandharva. Demikianlah seharusnya seseorang melihatnya." — Sutra Prajñāpāramitā (sering dikutip dalam ajaran Vajrayāna) Ajaran ini mengaitkan eskatologi pada realisasi individu daripada peristiwa kosmik eksternal.

2. **Kalachakra dan Siklus Kosmik** Kālacakra Tantra memberikan salah satu kerangka eskatologi yang paling rinci dalam Vajrayāna, menggambarkan interaksi siklus kosmik, waktu (kāla), dan transformasi spiritual. Ini membahas tentang periode kekacauan dan degenerasi yang akhirnya diikuti

oleh pembaruan di bawah penguasa universal (Chakravartin) yang membawa harmoni. "Ketika zaman kegelapan mencapai puncaknya, Emanasi kebijaksanaan akan muncul, Menghancurkan kebodohan dan menuntun makhluk Pada jalan menuju pembebasan." — Kālacakra Tantra Ramalan ini bersifat simbolis, dengan "penguasa universal" sering diartikan sebagai pikiran yang terbangun atau kebijaksanaan tertinggi.

3. **Peran Persepsi Murni** Eskatologi Vajrayāna menekankan transformasi persepsi praktisi, memungkinkan mereka untuk melihat dunia sebagai mandala atau tanah suci. Perspektif ini adalah kunci untuk keluar dari samsāra: "Dengan bermeditasi pada mandala dewa, Seseorang mengubah dunia ini menjadi lapangan kebangkitan." — Guhyasamāja Tantra Visi eskatologi di sini bukan tentang peristiwa eksternal tetapi tentang realisasi kemurnian yang melekat dalam kenyataan.

4. **Kebangkitan Buddha Maitreya** Seperti dalam Theravāda dan Mahāyāna, Vajrayāna juga mencakup ramalan tentang kedatangan Buddha Maitreya, yang akan memperbarui Dhamma pada zaman kerusakan moral dan spiritual. Namun, Vajrayāna menekankan persiapan untuk masa depan ini dengan mengembangkan kebijaksanaan dan welas asih sekarang. "Dengan pengabdian, praktikkan Dhamma di zaman kemunduran ini, Karena ketika Maitreya turun, Hanya mereka yang memiliki keberuntungan akan mengenali cahayanya."

5. **Ajaran Bardo dan Eskatologi Individu** Vajrayāna menawarkan ajaran rinci tentang keadaan perantara (bardo), yang menggambarkan transisi antara kematian dan kelahiran kembali. Bardo Thodol (Kitab Mati Tibet) memberikan petunjuk untuk menghadapi keadaan ini dan mencapai pembebasan: "O anak kelahiran mulia, Cahaya murni dari realitas yang jelas muncul di hadapanmu. Kenali itu sebagai sifatmu sendiri, Dan capai pembebasan dari siklus samsāra." Ajaran ini menggeser fokus eskatologi pada pengalaman individu tentang kematian dan kelahiran kembali.

6. **Pembubaran Tertinggi dan Mahāmudrā** Teks Vajrayāna menggambarkan tujuan eskatologi terakhir sebagai realisasi mahāmudrā (segel agung) atau dzogchen (kesempurnaan agung), di mana semua fenomena larut ke dalam sifat pikiran. "Seluruh alam semesta adalah mandala kebijaksanaan primordia, Tidak berubah, luas, dan bercahaya. Pada akhir semua siklus, Kebenaran ini tetap sebagaimana adanya." Visi ini melampaui waktu, menyarankan bahwa eskatologi adalah sebuah pengungkapan realitas tertinggi yang selalu ada.

Ringkasan Dalam Buddhisme Vajrayāna, eskatologi lebih berfokus pada transformasi persepsi, pembebasan dari samsāra, dan realisasi kebenaran tertinggi. Tema-tema mencakup siklus waktu kosmik, kedatangan Maitreya, keadaan perantara, dan pembubaran ke dalam realitas tertinggi. Ajaran Vajrayāna mendorong praktisi untuk melampaui kekhawatiran eskatologis dengan mewujudkan pencerahan dalam kehidupan ini.

RELATIONSHIPS

1. People might have paid less attention to what Greta has to say if they didn’t know the personal stuff. Might. Some people.
2. If you don’t accuse the person or say stuff like 'you're too dramatic’ like in a household setting where husband and wife are fighting, or 'you're a dick’ and tell them about the wrong thing they did instead,fights will be resolved smoother. Because when you say “you’re too dramatic”, or “you’re a dick”, it's a personal attack. If you even bad mouth the thing they did, it's much better. Yes, girls can be dicks and guys can be dramatic too, obviously.
3. He was my secret conduit to myself—like a catalyst that allows us to become who we are, the foreign body, the pacer, the graft, the patch that sends all the right impulses, the steel pin that keeps a soldier’s bone together, the other man’s heart that makes us more us than we were before the transplant.” Andre Aciman
4. We say, “don’t judge people by their friends, judge them for themselves”, but everyone gets judged by who they hang out with. In my opinion, it's fair to judge people by who they’re friends with.
5. Or are "being" and "having" thoroughly inaccurate verbs in the twisted skein of desire, where having someone's body to touch and being that someone we're longing to touch are one and the same, just opposite banks on a river that passes from us to them, back to us and over to them again in this perpetual circuit where the chambers of the heart, like the trapdoors of desire, and the wormholes of time, and the false-bottomed drawer we call identity share a beguiling logic according to which the shortest distance between real life and the life unlived, between who we are and what we want, is a twisted staircase designed with the impish cruelty of M. C. Escher.-Andre Aciman
6. “Love and hate are two sides of the same coin”. They cancel out each other, from time to time, intermittently throughout the span of any kind of relationship.
7. If people in all kinds of relations, even political relations, just had a conversation with each other and explained 100 percent honestly why they

believe in what they do that would help a lot. unbiased, totally truthful, calm and non judgmental. And without jumping to conclusions after listening to one sentence of someone's explanation. Ministers of parliament, everyone in the cabinet of ministers, prime minister, president, chief ministers, foreign diplomats, foreign political leaders etc

8. If we hold a perspective, being aware of another perspective related to the same thing is likely to make our perspective invalid: it is much harder to do things like accept people for who they are than to say it, because if the opposite qualities of them make us up then everything we stand for will be negated if we 'accept people for who they are' or even if we're not complete opposites to them, at least some of our values will be challenged. This whole point may be too obvious. Apply it to 'real' life.
9. "We give in to 1 ideology/religion/person whatever because we want to. And that's fair enough. That's more than fair enough. Wanting is the best elaborate reason- elaborate on this

RELATIVITY

1. I overheard someone saying, in a discussion on politics: If they're (the Aam Aadmi Party) too strict with the anti crop burning laws there in Punjab..they won't be able to win in Punjab during the next elections. Therefore to show that they're actually doing something they will impose stricter laws in Delhi which will not run in their favor since they might not win in Delhi in the next elections , but will help their case in Punjab. Chaos Theory: Everything affects everything.
2. A 'Jangli Dilliwala' which is basically someone from the city Delhi who is unruly by other countries standards or even other cities in India's standards. Delhi is really 'uncivilized' to say the least. People drive crazily. Cutting lights and taking a right from the left most lane is a norm. And this happens all the time. Some parts of Delhi are more civilized. You'd get a heart attack of shock. And I used to get put out to another level. But I know I'm from the upper class of society. Like 66 percent Indians live in rural settings and I have no clue how much but Delhi is one of the cities in India with the lowest literacy rate. And it is the most populated or 2nd most populated city in the world. Just saying, I Should have realized earlier earlier in my life that they well, to put it in one way, have their reasons. That sounds 'too' forgiving of them but how can I say that when…some stat. Two wrongs don't make a right, but that's how it works in the practical world. Doing something because you *have* to and *need* to are different in different people and also confused. And the thing in India is that someone who gets a 98

percent in a NEET exam which is haha - no words to describe how much academic load there is- can still be an asshole with no morals according to me, for example. Some of them probably drive w/o licenses too. I could be underestimating this too. Just saying- they don't have the social connections and networks which get you jobs a lot in India. Nor do their families have the money - they have to work so hard to get selected in IIT which is what people take the NEET exam to get into. And in the traditional Indian educational systems you basically have to memorize your entire syllabus. And in India getting a 98 percent is just a way of getting a job. It has an extremely low or no correlation to the quality of education which teaches you morality. I could have realized all of this a long time ago but I didn't. I knew it on some level, but dismissed the idea. I think a lot of people do this in different situations. Rather, I know. Separation of belief into subconscious and conscious huh? I sound like an annoying Yoda. I know, all too well.

1. Purchasing Power Parities just proves that some people all around the world live as good lives as others in quantitative terms, the difference is in the quality or how we would describe those different lives
2. Separation into conscious and unconscious can be problematic according to Carl Jung I think
3. Why reverse psychology works- if we wanted to shoot someone which is a desire (need or want) and they said "If you think shooting me will help you feel better, do it" because they validated that desire, the person who might shoot thinks someone else believes in what they want and that's enough for them to not shoot. They agree with their purpose (making the potential shooter feel better). The connection isn't clear-I know. If you've read even the last line of the 'Myth of Sisyphus' you might get it. They don't have an actual completely sure of purpose. They have an impulse in the moment, even if that impulse is there because of anger or hurt or betrayal or whatever emotion for years which they might or might not regret 10 years into the future, after they've forgiven their target. And if they're put in jail for a few years, if they decide to shoot, they might kill themselves in a jail cell. Although this does depend on the definition of 'purpose' and 'impulse' so this may not be a good point hdkhfo
4. It's pointless to ask and answer specific questions for example the working of the cosmos because everything is so inextricably linked…its better to ask relatively more broad questions like what Dark Energy is, if you answer super specific questions you could have a multitude of possible answers but not all of them will fit into the general universal consensus. This is linked to how reading philosophy is useless compared to thinking.
5. In Pink Panther- the movie where Steve Martin acted- El Tornado stole the Pope's ring at night when the pope was asleep but he left his card with the pope. The card that had his faux name 'El Tornado'. He could have just stolen

the ring without giving the detectives a clue by leaving his card. He did this out of ego or something. And ego like other things has a reason behind it. And El Tornado's reasons weren't wrong according to himself- he wanted to show that by leaving his card. Sure you could say that El Tornado- at least a part of him knew that thievery is wrong but a larger part of him did it for whatever other reason. Unfortunately, the risk to reward trade off…….. El Tornado could have been rooted in poverty….just saying. Again, could be chalked up to differing opinions and/or values.

6. I'm not saying that the story of Call Me By Your Name being set in a rich household is a bad thing. Its just like One Direction's funny shenanigans and mischief during interviews and what not isn't a bad thing…it's only that it can contribute to its initial success at least which can put it above other bands in the long run which can be considered a bad thing because historically bands haven't acted the way they did on camera.

SEPARATION

1. Separation is the reason for all problems. Separation in terms of thinking one's religion (or any kind of group) is the best and therefore being devoted to only that religion. All religions are similar. If there are wars based on religions, say every person of every religion goes to war with other religions, only after many are dead, will people realize they want the same thing- to survive. They went to war only to show the superiority of their religion put partially to ensure that they wouldn't be harmed by people of other religions in the future i.e. for survival, indirectly.
2. People say- vibes speak louder than words- the fact that we have two faculties of expression - our 'vibes' and our ability to speak ie separation causes problems because if someone says something like 'I will always be there for you' but their body language says the opposite one can be confused but still trust them which can lead to suicide.
3. If there was no division of subjects in the first school of the world and consequently all the schools after that like math was explained with logic which is considered part of philosophy or historical events could be explained using psychology there might not have been world war 2. Or literature could explain things like crime and punishment. Geography and biology, for example, could be explained together as one subject which would help in better, more thorough understanding of geography and biology.
4. Singer. Songwriter, producer etc instead of just one.

5. If someone doesn't "show off", but someone comes to know of their abilities from a third party…this can be used as a ploy to win more support/recognition in say a club where there are elections like The Delhi Golf Club
6. Why don't authorities just use lie detection tests in court..instead of cross examination where people can twist evidence and their words and lie. I mean maybe lie detection test machines are scarce but if we tried harder maybe we could make them more abundant
7. I find it strange that people believe in some form of superstition but not all. Even belief in the symbolism and power of a like certain numbers is a form of superstition. Isn't manifestation is a kind of superstition?
8. Surnames forge identities-obviously. I'm considered Sindhi but I get my last name only from my father and not my mother. Even though my fathers last name is 'Primlani' and my mothers is 'Chainani' and both are Sindhi surnames so you may think it doesn't make a difference in my case (although yes my name is Aanya Primlani and not Aanya Chainani) we forget to account for cases like that of my mothers mother aka my maternal grandmother- she only got her fathers last name which is a Sindhi one and not her mothers which is Punjabi…therefore she (my maternal grandmother is considered Sindhi) Although some people who are inquisitive may ask whether she's a 100 percent Sindhi or not, most people would just go with accepting that she's Sindhi. This is problematic because surnames forge identities- people will 'brand' my maternal grandmother Sindhi but she's actually half Punjabi too. And these surnames are the basis of community and community is the building block of statehood and the fact that different states exist is the reason for why we fight for the prosperity of our own state which is why conflicts arise (do I need to give examples). All of this because children get only one of their parents surnames. If we got both out parents surnames one person's full name would have names belonging to multiple communities and and because of having many surnames or different identities the concept of identities will perish because an individual may be Sindhi, Punjabi, Marwari, Gujarati, Assamese (and the list would be really long) at the same time. The reason for being called Sindhi or anything is negated. I'm not saying its wrong that we inherit our fathers last names, its that we inherit only our fathers surnames. Even if we inherited only our mothers last names it would be equally problematic. I Matriarchy is also equally problem causing as patriarchy.'Im pretty sure this is mentioned in some sociology textbook.That's the thing. It remains only in the sociology textbook which people use only for research papers or write ups like mine which wouldn't have been needed in the first place if theories like this were applied in the world. Basically the need to assert oneself in order for it to stand as a symbol of power if used for the wrong reasons (and not to protect oneself) leads to conflicts of all kinds. And yes, I know this 'phenomenon' doesn't happen in all societies all around the world but it does in some

9. The problem of saying ‘partial reality’ when talking about stereotypes..
10. You think your parents love you when they give you things that will make you successful. Not because they love you for who you are, for yourself. Not wrongly so because how else would they know you’re happy? What else is an indicator of happiness? Well this is the case a lot of the time, if not most. And if we didn’t do well in life because we didn’t get opportunities from our parents in a way we might wouldn’t succeed in our own specific areas of interest, which would lead to a loss of individuality which might lead to people being the same as each other which might not make it possible for your parents to love you for ‘who you are’. Some parents show their love by spending time with their children and being understanding and ‘allowing them to be a child’ others by I don’t know by buying musical instruments for them. Separation but also a kind of totalitarianism.

THINGS THAT DON’T MAKE SENSE

1. I find it weird how people say stuff like 'I'm an old school paperback person..I can't read a modern kindle..' to suggest that they prefer the old traditional way of reading away from all this modern technology because with time we humans are going to make kindles an old tradition. I mean I understand where they're coming from, I understand their feelings (towards the historically used and still now used 'classic' form of literature) but it just doesn't make sense. I mean I know this point and a lot of points seem to be devoid of ‘human tenderness’ or just emotion in general (because why can’t I just accept the fact that people find it comforting or whatever adjective to read the old way?) and they’re just blunt gruff points, but I still think they’re valid to an extent
2. I find it weird that people say stuff like ‘you have a salad from mcdonalds, the people who make the big mac’ when they want to suggest that the salad won’t be what a salad should be that is healthy just because its from a place like mcdonalds which is known for its unhealthy food. A salad from mcdonalds can be healthy can’t it
3. Wasting food can be a bad thing also because if in school for example one wastes food by taking more than they can consume and if this develops into a habit, one is in fact wasting food because they throw what they can’t finish and there are poor people starving. Enough food is therefore prepared everyday for everyone and if people are throwing..that’s bad obviously.. But if they eat too much for the sake of not wasting food- it could lead to them farting which causes pollution. Yeah, I don’t think this happens in rural India but in a lot of elite schools it does.
4. During an injection, doctors don’t tell us to put our phones on silent. What if we get a call

5. How the hell does abusing make one's argument, in any situation, stronger? Tons of people do this all the time. It makes no sense
6. Actors vs Directors role
7. Ambulance vs Fire number not known
8. "Are you following me?" "Um, I'm ahead of you" 13 RW start of Jessica and Hannah's friendship. This doesn't make sense in general, not only in this dialogue between Hannah and Jessica but how people refer to the future in casual conversations that doesn't make sense.
9. Kissing Booth 1 or 2- beginning scene where Noah asks 'Lee have you seen my athletic cup?" and Lee replies "Yeah it's for all those varsity sports I'm constantly playing. Why would he need a trophy in order to play a sport?
10. 'So you needed help with a math problem' 13RW S1 Ep1 Hannah talking to Justin on phone when trying to make sure her mom doesn't find out. The way she said it was exaggerated…weird.
11. The concept of karma doesn't make sense; if one's previous lives influenced our current life- if this life is bad because we did something wrong in our previous lives what decides our first life. It's a cycle. How people manage to ignore this I don't know, but they must have their reasons. Sure, you could say that there is no first life but then what decides any lives' circumstances.
12. COVID containment being a disaster
13. People, usually on Youtube day in the lives, I guess say I start my day by making my bed because how can I accomplish my goals if I can't even make my bed.
14. Related to that point about 'energy'- we have coined the term 'psychosomatic diseases'. We could just be like major disease free by being in a good mental state. I mean, yeah, I guess medicines and medical treatment helps but if we just resolved our bad mental state the physiological disease can go and we can also be happier in general. So two birds- physiological disorder and bad mental states can be killed by one stone. And also if we're happier, the probability that that physiological disease or any other physiological disease for that matter will come back will be less- I mean according to the theory that connects the mind to the body.
15. How are some world leaders who I think most people would consider the embodiment of pure goodness, at a time, are not good in their personal lives but appear as exemplars of righteousness to the world? Gandhi women views. Martin luther king jr-infidielty.
16. Just like green is meant for trees, blue for water etc we don't know if this world has special reasons for its specificity although we can't imagine things with certain properties like water is yellow and trees are black. The way it is with specific questions of 'is this the only world possible' which would lead to questions of absurdity and other questions that would arise would be if this was one of many worlds…that's absurd too. A possible reason for why people like One Direction and 5 Seconds of summer is because of their aesthetic like the way they dress on stage and that they're white. Yes, their music is great

as well. I don’t mean this in racial terms-not at all- this is not me emphasizing on the superiority of the whites or anything-all I mean is I can’t imagine a group of black teens singing their songs. Yes, I know white people can rap of course they can-Eminem is white- i don’t mean that at all. And black teens can make teen pop love esque songs obviously. I’m just saying like water is blue and blood is red a lot of people in my opinion, not all sort of don’t think that Two Chains would make songs like live while we’re young. This also promotes racism unconsciously. I don’t mean it like that- to catergorise white singers as this and black as that (of course boundries are being crossed)- I mean like why do white people make music like white people and black like black just like why is something that makes up 75 ish percent of our body blue and why does something that produce oxygen green in specific, not blue. Of course, there are no limitations or set standards for certain people being this way or that way. They were long ago and are still there but things are changing.

17. How do we even know we’re the smartest species? We use our minds to understand ourselves and we use ours to figure out animals too.
18. Another example of this ‘both opposites are valid and no one’s wrong or right thing is related to how I planned to bathe on the streets given I’d be living on the streets for who knows how long and might get a fungal infection or something which may become something even worse with time like if I don’t take a bath for like 2 months. No, probably less. Here’s the thing-if I tried to figure out a way to be able to bathe on the streets and requested the police who gave me the permit to protest or were on the streets during the protest for security reasons or whatever to arrange for soap and etc and a private place for me to take a bath they might not oblige or take it seriously. But if I say, was 2 months into the protest and getting major fungal infections then maybe the protesters would get worried that I might even die or be unfit to lead the protest eventually and then go out of their way to make sure I take a bath.
19. If someone for example says British people are really racist- how do they know about all British people based on one of their experiences. People say this. At least I’ve heard people say it, not necessarily when talking about british people or racism, but in general i don’t see how it makes sense to come up with an opinion that’s generalized without knowing everything there is to know.
20. Some people believe both a lot of things don’t make sense and everything in life happens for a reason. Haven’t done a survey but I’m pretty sure some amount of people do.
21. A lot of people consider deprecation as a good thing. It may not be obvious but it's considered not being a show off. Of course being a show off isn’t great but even accurately estimating one’s ability in something isn’t the best thing amongst people.

22. I find it weird when people say, for example, “he was in a great school..one of the finest in New York’ and assume that he made the most of his educational institute. I’ve just used this example of a school in New York, it could be anything and anywhere.
23. Say if a celebrity commits suicide, the authorities try to understand things about that celebrity through their internet activities, what they searched last etc. I think that’s stupid beyond words. We don’t know for sure that whatever they searched for or whatever had anything to do with them killing themselves. It could possibly yeah but not for sure. Even if they had a conversation on the phone with someone soon before killing themselves no one knows for sure that what they talked about was what was on their mind when they decided to kill themselves.

TO SOUND INTELLIGENT

1. Dialogue conceals and reveals- some genius said this, not me
2. Things are going to get worse before they get better
3. I wouldn’t call it saving the world, I’d call it saving ourselves. Slap me.
4. A speaker of truth has no friends, some people say. Too idealistic huh.
5. Faith
    a) Is opposed to human made ethics
    b) Has a psychological component
    c) Faith is a religious attitude
    d) Faith attests to a transcendent entity- an entity that is not human made
    e) The attitude of faith is not open to scrutiny
    f) Faith is beyond codification in any language. One can never express faith in language. To be faithful one will therefore have to be silent- this ties into everything I want to say
6. Life is tragic. One can overcome this tragic nature of life
    a) Escapism
    b) resignation/fatalism/defeatism
    c) Heroism
    d) faith
    Learnt in philosophy class in college

4. Unrelated
    a) In a valid argument, if the premises are true, the conclusion cannot be false
    b) However, though one can jump to the conclusion that the way Austin sees action must be applicable to the conclusion that the way Austin sees action must be applicable to ‘acts’ he characterizes as locutionary, illocutionary, performative (correct word- performative?)

c) One can only conjecture whether all kinds of acts can be included as actions in Austins…

5. I think the only difference between me and Greta is my philosophical thinking/analysis of people and society-also life. And for that reason I'm telling Greta here that the friendships you made, you made only because you did what you did. I don't mean to offend you-Greta or anyone-and yes, this is just my opinion. It has moral connotations too.

I swear from the bottom of my heart that I don't mean to offend you.

In fact, it's from this point only that springs the difference between you and me and how I think you'd think about everything in this write up. It's all connected to this, it all comes down to this, it's all indirectly or directly, consciously or not stems from this one belief of mine to do with the friendships you've created. Almost every argument has this as its basis, when boiled down to basics and stripped of other variables/factors. I can't stress on this enough. No explanation will suffice. This is my main point too. I'm not saying they're not your friends, I'm saying they wouldn't have been ur friend if you hadn't started to protest

6. I think the world is a much stranger place than we think it is. If aliens exist, by that token maybe so do vampires, ghosts…whatever
I don't have a shred of dignity left which is why I'm saying this

7. Eventually the current illusion or what can be called the old belief of survival of the fittest/protecting our own (probably by using violence or others), will be seen clearly

1. Confession vs asking out
2. The world will always be fundamentally flawed- friendships, climate change- long vs short term preferences, shared resources of the world
3. "A speaker of truth has no friends." And we wonder why bad things happen, of which many in my opinion, are a culmination of lies; most people have friends in my opinion- even if it's just one or two.
4. It annoys me that you can become a Youtube sensation even if you aren't good at singing. It's messed up.
5. Gluten free myth etc

6. It takes more courage and want of recognition to write book than actual literary skills. You could write a book and it could to fairly well even if you can't write well.
7. Humans learn after something is done. People say and think good things about a person after he has killed himself.
8. People in Delhi passive smoke what 20 cigarettes a day because of the pollution. Yet we say 'don't smoke, it causes cancer'. I think the figure has been 10 plus cigarettes a day for almost a decade. We manage to ignore this fact.
9. When Bunny (Kabir Thapar)wore a black t-shirt for Illahi in Yeh Jawani Hai Deewani…I doubt this is going to make any sense (probably like this entire write up) but doesn't it seem a bit weird that to 'be' a certain way or in other words to embody a certain personality or character, one has to use external accessories like a black t - shirt. Isn't it sad that a person can't be what they want to be without the aid of external things. Its more sad in my opinion
10. In TVD Damon learnt only after being bad and something drastic like his brother dying.
11. Lots of people consider childhood as the best time of their lives. Not everyone. They say enjoy it while you can and they believe adulthood is hard. Or really hard. Some of these people, I'm pretty sure, believe life is precious and they are spiritual. Yeah perhaps 'spiritual' isn't relevant here, but it could be. I mean I think some spiritual people say things like what you seek is seeking you. If you believe life is precious and consequently I assume that you should live everyday to the fullest or live everyday like it's your last, why do we put ourselves through such difficult times. Especially in adulthood. If there was a magic way to have an amazing life through your life wouldn't you want it. I'm not saying people hate their jobs. A lot of people love their jobs. I just mean the mammoth pressure of the job and other aspects of life can be overwhelming.
12. Why we love food
13. When we learn about something new, we start seeing it everywhere because people think the thing they learned is new.
14. Why do shows end with "sticking the landing"? Finding an ending which sticks the landing in a dramatic way or highly charged way with everything in place, resolved, and all questions answered and with episodes building up to the finale kinda seem a bit rushed and different from all the episodes in that show just so the show could end conclusively. This has nihilistic implications if you think about it bc, there has to be a plot actually multiple plots throughout the show that make everything messy and with a new character showing up and then to connect the dots between all the characters and fit in the story. Its all because they had to make an interesting storyline (full of characters driven by purpose without which what is the show? This also explains why a lot of shows start with a bang the first few seasons, but by the end it flounders.

15. Bohemian Rhapsody is a good song, but a huge part of its charm is because it's so long. Maybe it might not have done as well as it did if it stuck to the status quo. In my opinion Queen knew this when they planned the song to be longer than the standard time songs usually lasted
16. It pissed me off when people on youtube for example Jack Edwards who used to make vlogs of his time at Durham university where he studied English Literature and now has graduated and now makes other videos of which a lot are book reviews say things like this author has so much intelligence and then there's me with two brain cells. In my opinion he's underestimating himself for views
17. We learn only after something bad. Damon in the vampire diaries felt sorry throughout the show after something drastic happened.
18. Remembering dates and these kinds of things is stupid. You can just look them up.
19. We think of judgment as this bad thing. It can be. But we need to judge people also. If you see someone, say, dressed in sports attire, to start a conversation with them you may have to say something sports related. Give an example that's more controversial-not for starting a conversation about sports but other kinds of more like 'bad judgement' for lack of a better word

20. People throw a bolster on the floor when they're going to sleep like because they don't like sleeping while hugging the bolster or whatever. So we care more about making sure our old ailing grandparents have their daily medicines on time than remembering to put the bolster in a place where they don't trip on it and break their backs.
21. The problem of saying 'partial reality' when talking about stereotypes.
22. For a long time people stressed on the quality of food not the quantity. Maybe not everyone. But a lot of parents say stuff like' eat more vegetables. It's true, yeah, vegetables are healthier for you- that too I'm pretty sure the amount of chemicals pumped into vegetables isn't as we think, especially *in comparison* to fast food. I think this is partially a marketing strategy to boost sales. You can lose weight by just eating less. All you need is a calorie deficit. To create something out of nothing. Nihilism-totalitarianism
23. I find it weird that we know of and even understand spiritual or philosophical concepts like that of energy yet we don't apply it to our everyday life- we do do to some extent of course like I guess praying also has something to do with energy but then why we don't apply it to every aspect of life or every aspect of our daily lives. If energy is the driving force of the universe, according to some, why don't those people spend all their time using it?
24. How Elio was to Marzia in Call Me By Your Name…you just let that one slide away huh? But if someone else cheats on you and shows remorse and feels really guilty for hurting you and therefore apologizes like they mean it you'd be relatively more pissed at that person because he/she knows what he/she did was wrong. But Elio didn't really feel like he had wronged Marzia and

therefore he acted like this as shown by his body language/demeanor and his conversation with Marzia when she asks ‘Am I your girl?’ And in the end, Marzia said she’s not mad at Elio. Probably for the same reason.

25. If someone farts and you look at them with a smirk, trust me, it's gonna smell a lot worse extremely soon. Not the fart, just everything around you.
26. I mean we’re not wrong in being bystanders to all the wrongs in the world because we put our faith in politicians. And most politicians do not make policies that will be helpful. These politicians don’t take sufficient and relevant action in order to maintain their position of power. And some common people find it ridiculous that people like Greta Thunberg exist because they put their faith in people of power. Unfortunately a lot of the times this position of power is misused to maintain it. Including ridiculing Greta Thunberg for instance. And these asshole politicians get a lot of support from some people because they believe that people like Greta Thunberg shouldn’t be doing what they’re doing precisely because they are sold to the asshole politicians. And not wrongly so. And if the asshole politicians made the right policies, there would be a better world and even political peace. If there’s peace and things are right in the world, how can politicians exercise their power?

    Political people often find ‘meaning’ in their lives by defending their country (or whatever). Again, how we’re socialized

I forgive criminals- rapists, murderers, thieves- write more
Talk about how it's not fair for the didi’s and bhaiyas/househelp in households all over the world when the people they work for are rude and terrible people- give bhav

Empower- the victims (and assailants) of









Look there's a fuzzy line between getting justice for oneself and revenge just like there is between a want and a need and these two are interpreted differently by different people.

Ethnic slurs

Abbie, Abe, Abie,
American Born Chinese (ABC)
American Born Confused Desi (ABCD)
Abid/Abeed

Abo/Abbo
Afro-engineering,African-engineering or nigger rigging
Ah Chah
Ali Baba
Alligator Bait/ Gator Bait
Alpine Serb
AmaLawu,AmaQheya
Ang mo
Ann
Annamite/Mites
Ape
Apple
Arabush/Aravush
Argie/Argies
Armo
Asing/Aseng
Ashke-Nazi
AuntJemima /AuntJane/AuntMary/AuntSally
Bachicha
Baiano
Bamboula
Banaan
Balija
Banana
Banderite
Barbarian
Beaner/Beaney
Bimbo
Black Buck/black brute/brown buck or brown brute
Blackie
Bluegum
Boche /bosche /bosch
Boeotian
Boerehater /Boer-hater /Boer hater
Bog /Bogtrotter /Bog-trotter
Bogate
Bohunk
Bong
Boong / bong/ bung
Boonga /boong /bunga /boonie
Bootlip
Bougnoule
Bounty bar
Bozgor

Brillo Pad
Brownie
Buckwheat
Buddhahead
Buckra/Bakra
Bulbash
Bule
Bumbay
Burrhead /Burr-head /Burr head
Bushy / Bushies / Amadushie
Cabbage Eater
Canaca
Camel jockey/ camel dung-shoveler
Carcamano
Chankoro
Charlie
China Swede
Chee-chee,Chi-chi
Cheese-eating surrender monkeys
Chefur (čefur)
Tsekwa /Chekwa
Chernozhopy
Chilote
Chinaman
Ching chong
Chink
Chinky
Chonky
Christ-killer
Choc-ice
Cholo
Chon/ Baka-Chon
Chow
Chuchmek (Russian :чучмек)
Chug
Chukna
Churka (Russian: чурка)
Ciapaty,ciapak
Cigányforma
Cigány népek
Cioară
Cina/Cokin
Coconut
Coño

Coolie
Coon
Cooney
Coonass/ Coon-ass
Coreano
Cotton picker
Cracker
Crow
Crucco/ crucca
Cluchie
Curepí
Curry-muncher
Cushi/ Kushi(כושי)
Czarnuch,czarnucha
Dago/Dego
Dal Khor
Dalle, Batak Dalle
Darkey/Darkie/Darky
DEI/ DEI hire
Dhoti
Dink
Dogan,dogun
Dothead,Dot
Dune coon
Eight ball,8ball
Engelsman
Eyetie
Fankui/fan-kui, fangui, gui-zi, guizi, gui
Fresh off the boat/ off the boat
Farang khi nok
Fenian
Festival Children
Feuj (verlan for juif)
Fidschi(de)
Fjellabe
Flip
Franchute
Frenk
Fritz
Frog,Froggy,Frogeater,Froschfresser
Fuzzy-Wuzzy
Gabacho
Gabel
Gadjo

Gaijin (□□)
Gam,Gammat
Gans (Ганс)
Garoi
Geomdung-i (□□□)
Gexhë
Ghati
Gin
Gin jockey
Godon
Golliwog
Gook, Gook-eye,Gooky
Goombah
Gora
Goy,Goyim, Goyum
Grago, Gragok(shrimp)
Greaseball, Greaser
Greenhorn
Gringo
Groid
Gub, Gubba
Guizi (□□)
Guido ,Guidette
Guinea ,Ginzo
Gummihals
Gusano
Gweilo ,gwailo, kwailo (□□)
Gwer
Gyp/Gip
Gyopo, Kyopo
Gypsy/Gyppo/gippo, gypo, gyppie, gyppy/gipp
Hairyback
Hajji/Hadji/Haji
Half-breed
Half-caste
Haole
Heeb/Hebe
Heigui
Heukhyeong
Hevosmies
Hike
Hillbilly
Honky/Honkey/Honkie

Hori
Hottentot/Hotnot
Houtkop
Huan-a/Huana
Huinca
Hujaa
Hun
Hunky/Hunk
Hurri
Hymie
Ikey/Ike/Iky
Ikey-mo/Ikeymo
Indon
Indognesial / Indonesial
Instsik
Inyenzi
Injun
Inselaffe
Itaker
Jackeen
Jakun
Jamet/Jamet kuproy
Japa
Jap
Japie/yarpie
Jareer
Jawir
Jerry
Jewboy
Jidan
Jiggaboo, jiggerboo, niggerboo, jiggabo, jigarooni, jijjiboo, zigabo, jig, jigg, jigger
Jim Crow
Jjangkkae
Jjokbari
Jock/Jocky/Jockie
Jungle bunny
Jutku, jutsku
Kaew (□□□)
Kaffir, kaffer, kaffir, kafir, kaffre, kuffar

Kaffir boetie
Kalar
Kalbit
Kalia/Kalu/Kallu
Katwa, Katwe
Kanaka
Kanake
Kano
Kaouiche/Kawish
Käskopp
Katsap, kacap, kacapas
Kebab
Keko
Keling
Kemosabe/Kemosahbee
Ketto
Khach (Russian: Хач), Khachik (Russian: Хачик)
Kharkhuwa
Khokhol
Khựa
Ikula (s.) / Amakula (p.)
Kike *or* kyke
Kimchi
Kıro
Kitayoza китаёза
Knacker
Kojaengi (□□□)
Kolorad
Krankie
Krakkemut
Kraut
Kūpapa Māori
Kuronbō (□□□)
Kkamdungi (□□□)
Labus
Laowai
Land thief
Lapp
Lebo, Leb
Leupe lonko

Limey
Locust
Londo
Lubra
Lundy
Lugan
Lach/lyakh (Ukrainian: лях)
Mabuno/Mahbuno
Macaca
Macaronar
Majus (مجوس)
Malakh-khor (ملخ خور)
Malau
Malingsia / Malingsial / Malingsialan
Malon
Mangal / Mango / Mangasar / Mangusta
Manne
Marokaki (מרוקקי)
Maruta (□□/□□□)
Mau-Mau
Mayate/Mayatero
Mayonnaise Monkey
Mick
Mocro
Mof (singular)/Moffen (plural)
Momo/Momos
Monkey
Moskal, Ukrainian: москаль, Polish: *moskal*, Russian: москаль, German: *moskowiter*
Moon Cricket / Midnight Cricket / Cricket
Mountain Turk
Muklo
Mulignan/Mulignon/Moolinyan
Munt
Mustalainen
Maxhup
Mzungu
Nawar
Neftenya / Neftegna / Naftenya / Naftegna
Němčour, nimchura (німчура), nemchura (немчура)

Nere
Niakoué
Niglet / Negrito
Nig-nog, nog, or Nignog
Nigger / neeger (Estonian) / neekeri (Finnish) / niger / nig / nigor / nigra / nigre (Caribbean) / nigar / niggur / nigga / niggah / niggar / nigguh / niggress / nigette / negro / neger (Dutch & Afrikaans) / nig
Niggeritis / Negroitis
Nip
Nitchie / neche / neechee / neejee / nichi / nichiwa / nidge / nitchee / nitchy
Non-Pri, Non-Pribumi
Northern Monkey
Nusayri
Ofay
Oláh
Orc
Oreo
Oven dodger
Overner
Paddy
Paddy wagons
Pajeet
Pākehā
Paki, Pakkis
Palagi
Paleface
Pancake Face, Pancake
Papoose
Paraíba
Parsubang, Parsolam
Pastel de flango
Paša
Peckerwood
Peenoise
Perker
Pepper or Pepsi
Pickaninny
Piefke
Pikey / piky / piker
Pindos / Pendos (Russian: Пиндос)

Pilak
Pink pig
Plastic paddy
Plouc
Pocho / pocha
Pocahontas
Polack, Polacke, Polak, Polock
Polaco
Polaca
Polentone
Pom, Pohm, Pommy, Pommie, Pommie Grant
Porridge wog
Portagee
Potet
Prairie nigger
Prod
Promdi
Pshek
Quashie, Quashi
Raghead
Ramasamy
Rastus
Razakars
Redleg
Redneck
Redskin
Remove Kebab
Risorse boldriniane
Rockspider, rock
Rootless cosmopolitan
(Russian: безродный космополит)
Rosuke, Roske
Rooinek
Roto
Roundeye
Russki, ruski (Polish), ryssä (Finnish)
Safavid
Sambo
Sand nigger
Sangokujin (□□□)

Sassenach
Savage
Sawney
Scandihoovian
Seppo, Septic
Schluchtenscheißer
Schvartse, Schwartze
Schwartze Khayeh
Sheboon
Sheeny / Sheenie
Sheepshagger
Shelta
Shiksa (female), Shegetz (male)
Shina (□□)
Zhina (□□)
Shine
Shitskin / Shitlip
Shiptar
Shka i Velikës
Shkjije
Shkinulkë
Shkutzim (Yiddish, plural)
Shkutor
Croatian: Škutor
Shoneen
Shylock/Shyster
Sí-a-la̍k (□□□)
Siamtue (Thai: □□□□□□□□□, Min Nan Chinese: □□)
Sideways vagina/pussy/cooter
Skinny
Skopianoi
Skip,Skippy
Skævøjet
Slant, slant–eye
Slobo
Slope, slopehead, slopy, slopey, sloper
Snowflake
Smoked Irish/Smoked Irishman
Somkhao (□□□□□□)
Somdeang (□□□□□□)

Soosmar-Khor
Sooty
Southern Faerie, Southern Fairy
Soutpiel
Spade
Spearchucker
Spic, spick, spik, spig, or spigotty
Spook
Squaregead
Squaw
Svenne / svenne banan
Swamp Guinea
Szkop, skopčák
Szwab
Taffy or Taff

:

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Religious slurs

Bible beater/Bible basher
Bible thumper
Cafeteria Christian
Chuhra
Fundie
God botherer
Isai
Rice Christian/Rice bag
Campbellite
Holly Roller
Hun
Jaffa
Prod/Proddy
Orangie
Russelite
Shaker
Soup-taker
Left-footer
Fenian
Mackerel snapper
Mick
Papist
Red Letter Tribe
Bead-rattler
Redneck
Romanist
Shaveling
Taig
Jacobite
Molly Mormon
Peter Priesthood
Jack Mormon
Abbie/Abie
Christ-killer
Feuj (verlan for juif)
Heeb/Hebe
Hymie
Ikey/Ike
Itzig
Jewboy
Jidan
Kike
Mocky
Red Sea pedestrian

Rootless Cosmopolitan (Russian-безродный космополит)
Sheeny
Shylock
Yid
Zhyd/Zhydovka
Abdul/Abdool
Chuslim
Grave worshipper
Jihadi
Kadrun
Kala/Kaliya
Kanglu
Katwa/Katwe/Katuve/Katua/K2a/K2o/K2wa/kto
Khatmal
Miya
Mulla/Mullah/Katmulle/Sulla/Bulla
Muklo
Muzzie
Namazi/Andhnamazi
Peaceful/peacefools/pissful/Shantidoot
Osama
Qadiani
Rafida/Rawafid
Raghead
Safavid
Terrorist
Hajji/Hadji/Haji
Wahhabi
Pajeet
Bhakt/Andhbhakt/bhakchonhar
Bongal
Cow piss drinker/piss drinker/Gaumutra
Malaun
Dothead
Buddhahead
Khalistani
Lassi
Santa-Banta
Raghead
Clam

Voodoo
Obeah
Giaour
Heathen
Infidel
Kafir
Murtad
Mushrik
Pagan
Savage
Shiksa/shegetz
Cult/Cultist

Homophobic slurs

Adam and Steve
Batty Boy
Cocksucker
Degenerate
Dyke
Fag
Fag bomb
Faggot
Fairy
Fruit
Fudgepacker
Gayrope
Groomer
Homintern
Lesbo
Poof
Poofter
Queen
Sea Queen
Sissy

Twink

Religion based civil wars

1991 Iraqi Uprisings
Altun Kupri massacre
Battle of Basra
Battle of Karbal
Battle of Kirkuk
Operation Habitat
Battle of Saddam City
Battle of Sulaymaniyah
Battle of Tuz Khormato
Yeşilova incident
Battle of Zakho

the Boko Haram Insurgency
2014 Jos Bombings
Pemi attacks
April 2012 Kaduna bombings
November 2015 Yola bombings
2016 Bodo bombings
2011 Abuja police headquarters bombing
2011 Abuja United Nations bombing
Dikwa suicide bombings
2020 Gamboru bombing
2010 Jos and Maiduguri attacks
2014 Jos bombing
July 2015 Gombe bombings
June 2015 Monguno bombing
June 2014 Kaduna and Abuja attacks
June 2012 Kaduna church bombings
Kawuri massacre, 2019 Konduga bombings
July 2014 Maiduguri bombing
March 2017 Maiduguri Bombings
2014 Mubi bombing
November 2011 Nigeria Attacks
January 2012 Northern Nigeria attacks
Christmas 2011 Nigeria attacks
April 2014 Nyanya bombing
May 2014 Nyanya bombing

Wuse bombing

the Boko Haram attacks in Borno state
the 2009 Boko Haram uprising
30th June and 1st July Borno massacres
Chibok ambush
2020 Gamboru bombing
Gubio massacre
Mainok attack
Nganzai funeral attack

the Boko Haram kidnappings
the June 2014 Borno State attacks
Chibok schoolgirls kidnapping
Damasak kidnapping
Dapchi schoolgirls kidnapping
Gubio massacre
2014 Gumsuri kidnappings
Kawuri massacre
Malari kidnapping

the massacres perpetrated by Boko Haram in the 2015 Baga massacre
Benisheik massacre
May 2014 Buni Yadi attack
February 2014 Buni Yadi massacre
2015 Cameron bus attack
2016 Dalori attack
2014 Gamboru Ngala massacre
Gujba college massacre
2014 Gumsuri kidnappings
Gwoza massacre
Izghe attack
2014 Kano attack
Koshebe massacre
Mamudu school massacre
Nguetchewe attack
5th July 2015 Nigeria attack
Chakawa and Kawuri attacks
Tarmuwa massacre
2015 Niger Raid
Abuja Department of State Security attack
Battle of Damboa

Battle of Darak
Kogi prison break
Kouyape attack
Lake Chad attack
2021 Sagme attack
2020 Toumour attack
2023 Yobe State attacks
Battle of Darak
Battle of Diabaly
2021 Diffa Raid
Kwatar Daban Masara airstrike
Rann bombing

Insurgency in Cabo Delgado
Al Shabaab (Mozambique)
Xitaxi massacre
Muatide massacre

the Central African Republic Civil war
Battle of Bakouma
Battles of Bamabari
Battle of Bangassou
the 2020 N'Délé clashes
Battle of Nzacko
Siege of PK5 district
the Abbasid- Byzantine wars, the Byzantine Fatimid wars, the Muslim conquest of the Maghreb,

the Arab Israeli conflict

Israeli-Palestinian conflict

1948 Arab-Israeli War
Suez Crisis
Six Day War
War of Attrition
Yom Kippur War,
what happened to Jordan in the Arab Israeli conflict
the Jewish exodus from the Muslim world
what happened to Syria in the Arab Israeli conflict

the fate of the villages depopulated during the Arab Israeli conflict
the Cristero War

the insurgency in Khyber Pakhtunkhwa

the Insurgency in Northeast India
Insurgency in Punjab
Iraqi conflict
Insurgency in Jammu Kashmir
the Knights War
the Lebanese Civil War
the Mali war
the Intercommunal conflict in Mandatory Palestine
the 1838 Morman war
the Rohingya conflict
internal conflict in Myanmar
the Sri Lankan Civil war
the Taiping Rebellion
the Tajikistani civil war
The Troubles (Northern Ireland)
the Utah War,
the War in the Vendee
the Hessian wars
Toggenburg War
Xinjian conflict
South Thailand insurgency
the Roman Sassanian war of 421-422
Operation Madago Raya
the Pagan reaction in Poland
the Trajanic Revolt/Diaspora Revolt
Jacob and Simon Uprising
the Maccabean Revolt
the Kargil War
the Siachen conflict
the Indo Pakistani War of 1971
the Indo Pakistani war of 1965
the Indo Pakistani war of 1947-48
the Yellow Turban rebellion
the Red Turban rebellions
the Spanish conquest of the Aztec Empire

Ottoman Persian War
the Babylonian revolts
the German peasants war
the Anglo Spanish war
the Thirty Years War

the Schmalkaldic War and the Second Schmalkaldic War
Augsburg Interim
Battle of Drakenburg
the Siege of Ingolstadt
Battle of Muhlberg
the Bohemian Crusade
the Irish confederate wars
the War of Comacchio
the Second War of Kappel
the Hussite Wars
the Ikkō-ikki uprising
the Ishiyama Hongan- Ji conflict
the Sieges of Nagashima
Battle of Doi
Battle of Azukizaka
Kaga rebellion
Fall of Outremer
the War of the Keys Bona Crusade
the Drenther crusade
Albigensian crusade, Prussian crusade
Shepherds crusade
Crusade of the Poor
the Battle of the Vorskla river
Battle of Tennoji
attack on Mitsuji fortress
Livonian campaign to Novgorod,
the Kalmar Expedition
the Siege of Acre
the Jewish Roman war
the Bar Kohba revolt
the Kitos War
the Red Turban invasions of Goryeo
the Afaqi Khoja revolts
Battle of the Trench/Battle of the Parties
siege of Medinah
Battle of Badr

Katip Sumar Uprising
the Caucasian War/Caucasus War
the 9 11,
the 26 11
the Russo Caucasian conflict
Ja Thak Wa uprising
Arogonese conquest of Valencia
Reconquista

Castes/groups- no explanation no verticality needed-done

the Brahmins, the Kshatriya, the Vaishyas, the Dalits, the Shudras the Adaviyar, the Adi Andhra, the Agamudayar, the Agri, the Aheria, the Ahirwar, the Ahluwalia, the Ambalavasi/Ampalavasi, the Ambattar, the Aandhra Vaishnavas, the Aroras, the Arunattu Vellalar, the Asati, the Asur people, the Attar, the Bagadas, the Bagal, the Bairagi Brahmins, the Baishya Kapalis, the Baishya Saha, the Baiswar, the Balija, the Banai, the Banaphar, the Bandhmati, the Bania, the Barai, the Bari, the Barika, the Barujibi, the Bathudi tribe, the Batwal, the Bauri, the Bedia, the Beldar, the Bengali Kayastha, the Bhambi, the Bhambi Khalpa, the Bhabi Rohit, the Bhambi Sindhi mochi, Bhandari, the Bhanushali, the Bhar, the Bharbhunja, the Bhat, the Bhatraju, the Bhattathiri, the Bhatti, the Bhavsar, the Bhil Gametia, the Bhil Mama, the Bhoi, the Bhottada, the Bhulia, the Bhumihar, the Billava, the Bind, the Binjhal, the Birhor people, the Bonda, the Boom Boom Mattukaran, the Bot, the Boya, the Bunt, the Burud, the Dhobi/Dhoba, the Chakyar, the Chambhar, the Chandala, the Charan, the Chasa, the Chaukalshi, the Cherayi Panicker, the Chero, the Chettiar, the Chapparband, Chhipi, the Cholanaikkans, the Chozhia Vellalar, the Chunara, the Chunaru, the Dabgar, the Dahima, the Daivadnya, the Daivampadi, the Dangi people, the Desikar/Desigar/Pandaram, the Deswali Majhi, the Devadiga, the Devanga, the Devendrakulam, the Dewar, the Dhagi, the Dhakar/Kirar/Kirad, the Dheevara, the Dhekaru, the Dogra Jheer, the Dumal, the Elur Chetty, the Eradi, the Ezhava, the Ezhuthachan, the Gadhia, the Gahoi, the Ganak, the Gandhabanik, the Gauda and Kunbi, the Gavli, the Gawaria, the Ghamaila, the Gharami, the Ghasi, the Ghasiara, the Ghirth, the Gihara, the Godha, the Golconda Vyapari Brahmin, the Golla, the Gollewar, the Gopal/Gouda, the Goriya, the Goud, the Gowala, the Gowari, the Gudia, the Gudigar, the Guptan, the Gurjar, the Halba, the Halpati/Talvia/Talvi Rathode, the Halwai, the Hatwal,

the Tuluva Hebbars/Hebbars, the Heri, the Hilpulyan, the Holar, the Hoogar/Hugar, the Hurkiya, the Idangai, the Idiga, the Ilayathu, the Isai Vellalar, the Iyengar, the Iyer, the Jaiswal, the Jalia Kaibarta, the Jaat, th Jhamar, the Jhora, the Jogi, the Joisar, the Juang people, the Julaha, the Jyotish, the Kaarkaathaar, the Kadia, the Kadia Khumbar, the Kaikadi people, the Kaikalalas, the Kalabaz, the Kalari Panicker/Kalari Kurup, the Kalingi, the Kalita, the Kalwar, the Kamar, the Mukguhar, the Kamma, the Kammalar, the Kanakkan, the Kanet, the Kani tribe, the Kaniyar, the Kansabanik, the Kansara, the Kanyakubja Brahmin, the Kapariya/Khunkhuniya Bhatt, the Kapu, the Karmakar, the Kartha, the Katesar, the Kathi people, the Kesarwani, the Kewat, the Khairaha, the Khant, the Kharol, the Kharwa caste, the Khati, the Bhat, the Mir, the Dhar/Dar, the Drabu, the Lone, the Malik, the Sheikh, the Kaul, the Raina, the Kak, the Kachru, the Kichlu, the Haksar, the Handoo, the Razdan, the Khatri, the Kirar, the Kisan, the Koch, the Thakor, the Komati, the Konar, the Kondaikatti Vellalar, the Kongu Vellalar, the Koppula Velama, the Koraga people, the Koravar, the Kori, the Koshta, the Kota people, the Kuchband, the Kudmi Mahato, the Kulala, the Kumawat, the Kumhar, the Kunbi, the Kuravar, the Kurichiya, the Kuruba, the Kushwaha, the Kuta, the Kuthaliya Bora, the Labana, the Labbay, the Lakhera, the Linga Balija, the Lodha, the Lohra, the Lonari, the Lonaria, the Lonia, the Madiga, the Mahishya, the Mahton, the Mahuri, the Maiya, the Mal Muslim, the Mal, the Mala, the Malai Vellalar, the Malayarayan, the Mali, the Mang, the Manipuri Brahmin, the Mannan, the Maratha, the Mavilan, the Meenavara, the Cheetah Mehrat, the Menariya, the Meshuchrarim, the Mistri, the Hussaini Brahmin, the Mohyal Brahmin, the Moothan, the Motisar, the Mudiraju, Mukkulathor, The Mukkuvar, the Multani, the Muslim Dhobhi, the Muthuraja, the Nadar, the Nadar climber, the Nador, the Nagarathar, the Nai, the Nair the Nambiar, the Nankudi Vellalar, the Narikuvara, the Natrayat Rajputs, the Navnat, the Nayak, the Nethakani, the Niari, the Niyogi Brahmin, the Oswal, the Pachhimi, the Padhar, the Padmasali, the Padval, the Palayakkara Naicker, the Palayakkaran, the Pallar, the Panar (Kundapura), the Pancha Dravida, the Pancha Gauda, the Panchkalshi, the Panikhia Jati, the Paniya people, the Pannaiyar, the Parahiya, the Paraiyar, the Paravar, the Patara, the Patara, the Leva Patel, the Pathare Prabhu, the Pathare Prabhu (Kanchole), the Patharkat, the Pathukudi, the Kadava Patidar, the Pattariyar, the Pattegar, the

Patwa, the Gadaria people, the Pindari, the Purabi, the Puran, the Rajakulathor, the Rajapur Saraswat, the Rajput, the Raju, the Ramoshi, the Rathodia, the Raut, the Rautia, the Rawal, the Rayeen, the Reddiar, the Relli, the Roniaur, the Ror, the Sachora Brahmin, the Sadar Lingayats, the Sadh, the Sai Suthar, the Saini, the Salaat, the Saliya, the Salvi, the Samantan, the Sambandam, the Sansi people, the Sapera (Muslim), the Sapera (Hindu), the Sat Sudra, the Satani, the Sathwara, the Sembadavar, the Sengunthar, the Shenva, the Shivalli Brahmins, the Shunri, the Sidh, the Sikligar, the Siyal, the Sondhia, the Soni, the Sorathia, the Sri Lankan Mukkuvar,the Sundhi, the Sunga, the Sunwani, the Suthar, the Sutradhar, the Swakula Sali, the Tana Bhagats, the Tanti, the Tattama, the Telaga, the Teron, the Thampan, the Thandan, the Tharakan, the Thathagar, the Thathera, the Thigala, the Thirumulpad, the Thogata, the Thuluva Vellala, the Tili, the Tulu Gowda, the Turaiha, the Turi, the Turpu Kapu, the Twenty Four Manai Telugu Chettiars, the Tyagi, the Ulladan, the Uppara, the Upper Backward classes of Bihar, the Vaddera, the Vaishya Vani, the Valan, the Valangai, the Vallanattu Chettiar, the Vannar, the Vanniyar, the Vanza, the Vanzha, the Variar, the Vatalia Prajapati, the Vathima, the Vatuka, the Velama, the Velar, the Vellalar, the Vettuva Gounder, the Vijayvargiya, the Yadav, the Yerukala people

Spanish swear words-Culo,Puta / Perra, Puto,Hijueputa,Hijo de puta,Pendejo,Tarado,Chupamedias,Cara de monda,Loco,Basura,Pendejo

Germany- the Unterschicht or Arbeiterklasse, the Mittelschicht, the Oberschicht
Russia- The racism against the Africans , The Crimean Tatars, the Peoples of the Caucasus, the Yakuts, the Vietnamese and Non Ethnic Russians. Swear words like Nochnaja babochka,Shluha vokzal’naja,Hooy na ny!,Pizdobol, Pizdoon,Govnosos,Moodozvon,Balvan,Dubiina,Viyebnutsa,Bliad’,Pidaras,Yobanaya suka!,Cuchka derganaya,Zhopoliz,Srachishche,Blad,Bliatz,Opezdol,Ebanashka,Eblan, Dolboyob,Raspizdyai,Mudlan,Dura,Yeban’ko maloletnee,Gaduka,Starik,Bomzj,Beloruchka,Botanik,Rabochie

Poland- The racism against the Jews, the Roma community, the Ukranians, the Africans. Swear words like Cipa, Pizda, Chuj, Chujowy, Chujowo,Pieprzyć,Pierdolić. Racial slurs like-Ciemno jak

w dupie (u) Murzyna, Skośny, Żółtek,Ciapaty,Ciota,Cwel,Pedał,Do dupy,Dziwka,Frajer,Matkojebca,Menda,Męska kurwa,Skurwiel,Skurwysyn,Suka,Świnia,Zdzira,Dojebać,Dopierdalać,Dopieprzać,Dupa,Gówno,Japa,Jasna cholera,Kiblować,Kurwa,Kurwiarz.

France- The racism against Algerians, North Africans (Arabs and Berbers), Chinese people, Roma community, white people, non European refugees

Minority groups around the world-chat gpt- double check

The Hazaras, women and girls, Tajiks, Uzbeks and Baluchis, the Shiite Muslims (Non -Hazara), the LGBTQ+ Individuals, the Christian, Hindu, Sikh and Jew Religious minorities, Journalists and media workers, Human rights defenders, Former Government Officials and Military personnel, Children specifically boys being recruited by armed groups in Afghanistan

The Greeks, Macedonians,Montenegrins, Serbs, Roma Gypsies, Egyptians, Vlachs, Bulgarians, the Bektashi people, Roman catholics, Protestants, LGBTQ+ people, Women, People with disabilities, refugees from countries like Syria, Afghanistan, and Ukraine in Albania

The Berbers (Amazighs), Saharan and Tuareg Populations,Sub-Saharan African Migrants and Refugees,Religious Minorities (Christians, Jews, and Atheists), the people of the Kabylie region, Political Activists and Dissidents,LGBTQ+ Community and Women in Algeria

The Immigrants and Non Citizens (from Spain, France, Portugal and the Philippine), Language minorities (people who don’t speak Catalan), the LGBTQ+ community, the Roma (Gypsy) Population, Women, People with disabilities and Ethnic minorities in Andorra

The Khoisan People (Bushmen), the Bakongo, the Chokwe, the Lunda, The Ovimbundu, the LGBTQ+ community, people with disabilities, Women and Gender minorities, Congolese Migrants, Ex-Soldiers from the Civil War,Protestants and Non-

Catholic Christians, Muslim community, Rural communities, Internally displaced persons and Street Traders in Angola

The Caribs and Arawaks, Afro-Antiguans and Afro-Barbudans, the LGBTQ community, women and gender minorities, poor and unemployed citizens, disadvantaged youth, Migrants from countries like the Philippines, India, and Guyana, people with disabilities, people of Hindu, Muslim, and Rastafarian faiths in Antigua and Barbuda.

Indigenous groups such as the Mapuche, Quechua, Guaraní, and Wichí, Afro-Argentines, Women. LGBTQ+ individuals, migrants from neighboring countries like Paraguay, Bolivia, and Peru, as well as from other regions like Africa and the Middle East, the poor especially in the slums or "villas miseria" in Argentina.

Yezidis, Russians, Assyrians, the LGBTQ + community, women, Refugees and Displaced Persons (especially from Nagorno-Karabakh), Political dissidents, civil society activists, Muslims (who are often from the Yezidi and Azeri communities), persons with disabilities in Armenia

Aboriginal and Torres Strait Islander Peoples, victims of the 'Stolen Generations, People of non European descent especially from **African**, **Middle Eastern**, and **Asian** backgrounds, the LGBGTQ community, Refugees and Asylum Seekers, including those in offshore detention centres such as Nauru and Manus island and victims of the 'Pacific Solution', Religious (Mulsims, Jews, Hindus) minorities, Older adults and women in Australia

Muslims, Roma (Gypsies), the LGBTQ+ community, People with disabilities, refugees from conflict zones like Syria, Afghanistan, and Iraq, Sinti people, Ethnic Minorities (e.g., Turkish, Serbian, Croatian), Women, Jewish community, people from low socio economic background in Austria.

Lezgins, Talysh, Azerbaijani Kurds, Shia Muslims, Sunni Muslims, Religious minorities, including Christians (mostly Russian Orthodox and Armenians), Jews, and Bahá'ís, the LGBTQ+ community, women, political dissidents, press and media individuals like Khadija Ismayilova, Refugees and IDPs (Internally Displaced Persons) due to the Nagorno-Karabakh conflict with Armenia, Armenians in Azerbaijan associated with the disputed Nagorno-Karabakh region, Persons with disabilities in Azerbaijan

Black Bahamians, Haitian Immigrants and Their Descendants, LGBTQ+ Community, Lucayan Taino people , Women, Bahamian Youth, Non black bahamians in the Bahamas

Shia muslims, those in opposition to the ruling Al Khalifa monarchy, opposition leaders such as those associated with the now-dissolved Al-Wefaq National Islamic Society, Migrant workers especially from South Asia (ex India, Pakistan, Bangladesh, Nepal), Worker victims of the Kafala system, women , Stateless People (Bidoon or "Stateless Bahrainis"), LGBTQ+ Community, Shiite Religious Leaders and Clergy who were victims of clerical repression and the crackdown on religious freedoms, journalists and human rights defenders, victims of media restrictions in Bahrain

Hindus, Christians, Ahmadiyya Muslims, Ethnic minorities including indigenous peoples/ adivasis particularly in the Chittagong Hill Tracts (CHT), such as the Chakma, Marma, Tripura and others, Rohingya Muslims, Women and gender minorities including Transgender people (Hijras), Political opponents and activists including members of the Bangladesh Nationalist Party (BNP) and Jamaat-e-Islami, Journalists and media workers, LGBTQ+ people, exploited workers and labourers with poor working conditions, low wages, long hours and sometimes unsafe conditions as seen in the 2013 Rana Plaza disaster as well as agricultural workers, the Poor and Marginalised communities including urban slum dwellers and street children in Bangladesh

Black Barbadians, victims of the Legacy of Slavery, the LGBTQ community, women, people with disabilities, Indigenous and Afro-descendant Communities, Migrants from other Caribbean nations, particularly those from countries such as Guyana, Jamaica, and the Dominican Republic, those unjustly affected by Immigration laws, undocumented workers, Economic Disadvantaged and Rural Communities in Barbados

Pro democracy activists, Journalists and Media workers, Poles, Russians, Ukrainians, Tatars and Jews, LGBTQ community, Roma (Gypsies), Women, Catholics, Protestants, Jews, and Muslims, Migrants from Central Asia, refugees from Syria and Afghanistan, the disabled in Belarus

Immigrants from Congo, Rwanda and Burundi, immigrants of Moroccan and Algerian descent, immigrants from Democratic Republic of Congo (DRC), Turkish immigrants, Roma (Gypsy) Communities, LGBTQ+ Community, Women and Gender Minorities, People with disabilities, Walloon and Flemish minorities, Muslims, Asylum Seekers and Refugees in Belgium

The Maya and Garifuna people, LGBTQ+ Community, Women and Gender Minorities, Poor and Rural Populations, Migrants, particularly from Central America in Belize

Women,the Bariba, Fulani, and Yoruba ethnic groups, The Batammaliba people, the LGBTQ community, Poor Rural Populations, rural women, street children, Religious minorities such as Christians and Muslims, Person with disabilities, Migrants from

neighboring countries, particularly from Nigeria, Togo, and Burkina Faso, The "Non-elite" or Marginalized Classes, the Rural youth in Benin

Lhotshampas (Ethnic Nepali Bhutanese), Religious minorities, particularly Hindus (especially ethnic Nepali Lhotshampas), Christians, and Muslims, Women and Gender Minorities including LGBTQ individuals, Political Dissidents and Opposition Groups, Human rights groups, Tibetans in Bhutan

Indigenous groups like the Quechua, Aymara, Guaraní, and Moxeño people, Peasants and Rural Populations, Women (Especially Indigenous and Rural Women), LGBTQ+ Community, Afro-Bolivians, Migrants, particularly from countries like Peru, Chile, and Argentina, The Working Class and Informal Workers like street vendors, domestic workers, or agricultural laborers in Bolivia

Returnees (Post-war Minorities), Non-ethnic Bosnians (Civic Nationalists), LGBTQ+ Community, Roma (Gypsies), Women, Bosnian Serbs in the Federation of Bosnia and Herzegovina, Bosnian Croats in the Republika Srpska, people with Disabilities, Journalists and Media Workers, Youth (Especially in Post-War Regions) in Bosnia and Herzegovina

San People (Basarwa), LGBTQ+ Community, Women, Motswana Minorities (Ethnic and Linguistic Minorities) like Kalanga, Bakalaka and Herero, Migrant Workers and Refugees especially from Zimbabwe, Disabled people in Botswana

Afro-Brazilian Communities (Black Brazilians), Indigenous Peoples, LGBTQIA+ Community, Women, Poor and Working-Class Brazilians including those in urban slums (favelas) and rural areas, People with Disabilities, Migrants and refugees particularly from neighboring countries like Venezuela, Haiti, and African nations, rural workers, landless workers (often part of movements like the Landless Workers Movement, MST), Agricultural workers, religious minorities—particularly Afro-Brazilian faith practitioners (such as Candomblé and Umbanda) and Non christians in general and atheists and agnostics in Brazil

LGBTQ+ Community, women, Ethnic Minorities (Non-Malay Groups) including the Chinese and indigenous groups such as the Iban and Dusun, Religious minorities, including Christians, Buddhists, and others, foreign labour from countries like Indonesia, the Philippines, and Bangladesh, political activists, journalists and Refugees and Asylum Seekers in Brunei

Roma (Gypsies), Turkish Minority including those affected by the ‘Revival Process’, LGBTQ+ Community, People with disabilities, Women and Gender Minorities, Refugees and Migrants in Bulgaria

Fulani (Peulh) ethnic minorities, sub groups within Mossi, Tuareg and Arab Groups particularly living in the north, Women and LGTBQ individuals, religious minorities like christians, internally displaced persons (IDPs) affected by conflicts especially in the Sahel region due to tensions with armed insurgents and extremist groups like ISIS and Al Qaeda, refugees from neighboring countries like Mali and Niger, Political Opposition and Civil Society Groups including student groups and labor unions particularly under military or autocratic regimes, Journalists and Human Rights Defenders the rural poor and general rural population, especially those in the northern and eastern regions of Burkina Faso and the Indigenous Population (including the Gourmantché and others) in Burkina Faso

The Tutsis in general, the Tutsis affected by events such as the 1993 genocide, the Hutus, opposition political groups, particularly those aligned with the National Council for the Defense of Democracy – Forces for the Defense of Democracy (CNDD-FDD). Activists and groups, including those representing ethnic minorities, that have often been targeted by the government through arbitrary arrests, torture, disappearances, and killings, anyone critical of the ruling parties such as Amizero y'Abarundi or CNL, led by Agathon Rwasa, Women, The Batwa (Pygmies), Refugees from Burundi in neighboring countries, such as Tanzania, Rwanda, and Democratic Republic of Congo (DRC), Internally displaced people in Burundi itself, the LGBTQ+ Community, Religious minorities, such as Muslims and others in Burundi

African Descendants and Mixed-Race People, Rural Communities, Farmers in rural areas, especially those who rely on agriculture, Women, the LGBTQ community, People with Disabilities, migrant workers especially from West africa, The Unemployed and Low-Income Groups, persons affected by climate change particularly droughts and rising sea levels in Cabo Verde/Cape Verde

Vietnamese ethnic minorities who are stateless, lacking Cambodian citizenship who face difficulty in accessing services such as education and healthcare, Cham muslims affected by the Khmer Rouge regime and just in general, indigenous Groups like the Bunong, Kreung, and Tumpoun who have faced displacement due to logging, land concessions and development projects, which threaten their traditional way of life and who face challenges in terms of political representation and access to education and healthcare, the LGTBT community, women and girls facing domestic violence, human trafficking, and limited access to economic opportunities are ongoing concerns for women, sex workers facing face harsh legal penalties, social stigma, and physical violence, rural population that faces systemic poverty, limited access to education, healthcare, and employment and have fewer opportunities for economic mobility, and there is limited access to resources such as clean water, sanitation, and electricity, political opponents who face harassment, imprisonment, or even violence , journalists, and critics of the ruling party that have been subject to legal persecution, arbitrary detention, and threats, landless

Farmers and Communities Affected by Land Grabbing that have lost their land to government-backed development projects or private companies, often without adequate compensation, child labourers and street children without an education and living and/or dangerous working and living conditions, Vhristian community, particularly evangelical Christians and other ethnic groups like the Chinese, Thai, and Lao people in Cambodia

Anglophone Minority including those affected by the Civil War/Anglophone Crisis, Indigenous people like Baka (Pygmy) People, the Bantu Communities, the LGBTQ community, Women and girls, Mokoko and other Minority Ethnic Groups, Refugees and Internally Displaced People (IDPs), Muslims especially in the Far North, Christians in the Northwest and Southwest, Boko Haram Victims, including civilians in these areas that are often caught between Boko Haram insurgents and Cameroonian military forces, resulting in displacement, loss of life, and the disruption of their lives, workers and trade unions including those met with force for better wages and conditions, Opposition leaders that are frequently subjected to harassment, imprisonment, or forced exile in Cameroon

Indigenous peoples in Canada—comprising First Nations, Métis, and Inuit who have had challenges like land disputes, children being sent to residential schools, poverty and inequality which leads to unemployment and health disparities, Indigenous women and girls facing violence and disappearances, black canadians facing racism including racial profiling, police brutality, and barriers in employment, education, and housing, the legacy of historical slavery and cultural erasure, Asian canadians including those of Chinese, South Asian, Southeast Asian descent who faced exclusionary laws like The Chinese Head Tax and the "continuous journey” regulation in the 19th and early 20th century and still face exclusion, racism and xenophobia and stereotyping, the LGBTQ community who face homophobia and transphobia, hate crimes, mental health issues, people with disabilities who face lack of accessibility for instance physical accessibility in public spaces, workspaces and housing, employment barriers, healthcare disparities, Muslims facing racial discrimination which leads to barriers in employment, education and hate crimes and even hate crimes and the consequences of the Hijab ban, immigrant and refugees facing xenophobia and economic barriers who may experience challenges in finding stable, well-paying jobs despite having qualifications from their home countries, women facing issues like the gender pay gap, gender based violence and underrepresentaion in politics in business, rural and northern communities who face economic marginalisation and limited access to healthcare and education, the poor including the homeless and those who can’t access basic servies and may struggle to afford healthcare, education and nutritious food in Canada

Muslims particularly in the northern and eastern regions who faced violence and displacement due to the armed conflict of 2013 and the muslim population targeted by the militias for their perceived or not association with the Seleka leading to mass

killings, displacement, and forced exile and muslim communities driven out of their homes in Bangui and Bossangoa, ethnic minorities including indigenous people like the Baka and Pygmies that face discrimination and exclusion from political and economic opportunities and often lack access to education, healthcare, and land rights, and they suffer from social stigmas, women and girls that suffer from widespread gender-based violence, including rape, sexual slavery, and other forms of abuse, particularly during times of conflict and often bear the brunt of economic hardship and displacement, child soldiers both girls and boys who have been recruited by armed groups in CAR, particularly by the Seleka rebels and Anti-Balaka militias and are subjected to physical and psychological abuse, forced into combat roles, and denied education and opportunities for a better future, ethnic groups like **Gula**, **Baya**, and other ethnic communities in conflict zones, the LGBT community that faces discrimination, social exclusion and even violence, the million people displaced within the country who are often from marginalized communities, live in camps or temporary shelters, where they lack basic necessities such as food, water, healthcare, and security. They are also highly vulnerable to exploitation and violence, political opponents, rural populations in the Central African Republic

In Chad, like in many other countries, there are various social, ethnic, and political groups that face marginalization or oppression. These groups can be oppressed based on ethnicity, religion, gender, or political affiliation. Some of the most prominent oppressed or marginalized groups in Chad include:

1. Ethnic Minorities

Chad is home to more than 200 ethnic groups, and the country has experienced ethnic tensions and power struggles throughout its history. While the majority ethnic group is the **Arab** and **Sara** people, other groups such as the **Toubou**, **Kanembu**, and **Zaghawa** (which is also associated with the ruling elite) have often faced marginalization in terms of political representation and access to resources.

- **Toubou people**: Predominantly found in the north of Chad, the Toubou are often marginalized by the central government, which is often dominated by people from the south and east.
- **Kanembu**: This ethnic group, along with the Toubou, has historically faced exclusion from political power in Chad, which is often concentrated in the southern and central regions.
- **Zaghawa**: Though politically influential due to their ties with former president Idriss Déby, some Zaghawa individuals are also seen as part of the ruling elite, and there can be internal inequalities among them, particularly with regard to regional differences.

2. Women and Gender Minorities

Women in Chad face significant gender-based discrimination. Despite legal frameworks that recognize women's rights, cultural and traditional practices often limit their freedoms and opportunities.

- **Gender-based violence**: Women in Chad are subject to high rates of gender-based violence, including domestic violence, sexual harassment, and harmful traditional practices such as female genital mutilation (FGM).
- **Access to education and healthcare**: Women and girls in Chad face significant challenges in accessing education and healthcare, particularly in rural areas. Child marriage is also a widespread issue.
- **Political representation**: Although women have had some representation in politics, their participation is limited, and they are underrepresented in leadership positions.

Gender minorities, such as LGBTQ+ individuals, face legal and social oppression, with homosexuality being illegal in Chad.

3. Religious Minorities

Chad is predominantly Muslim (approximately 55% of the population), with smaller Christian and indigenous religious communities. While there is relative religious tolerance, religious minorities can face discrimination and limitations, particularly in rural or conservative areas.

- **Christians**: Christians, particularly those who are part of the Protestant or Catholic communities, can face social discrimination, especially in predominantly Muslim regions. However, the country remains largely tolerant of religious practices, though there are occasional tensions between Muslim and Christian communities, particularly in the southern regions.
- **Indigenous Faiths**: Some indigenous groups in Chad practice animism or other indigenous beliefs and face marginalization or coercion to conform to either Islam or Christianity.

4. Refugees and Internally Displaced Persons (IDPs)

Chad hosts many refugees, particularly from neighboring countries like Sudan, the Central African Republic, and Libya. These refugees and displaced persons often live in poor conditions and are at risk of exploitation, violence, and lack of access to basic services.

- **Sudanese refugees**: Many Sudanese refugees fleeing the conflict in Darfur have found refuge in Chad, where they live in camps under difficult conditions, often with limited access to basic services.
- **Central African Republic refugees**: Similarly, refugees from the conflict in the Central African Republic also live in camps in Chad, facing similar struggles for survival.

5. Political Opponents and Activists

Opposition groups, political activists, and human rights defenders in Chad have historically faced persecution. Political opponents of the government have often been jailed, exiled, or silenced through violence or intimidation.

- **Opposition parties**: Opposition parties have often faced restrictions in their activities, with leaders arrested or silenced. The long-standing rule of Idriss Déby (and his successor) created an environment where political dissent was harshly dealt with.
- **Human rights defenders**: Individuals or organizations advocating for human rights and reforms have often faced harassment, arrests, or violence from security forces.

6. Nomadic and Pastoralist Communities

Chad's northern and eastern regions are home to nomadic groups who rely on livestock for their livelihood. These groups often face difficulties in accessing basic services such as education and healthcare. They also suffer from the impact of conflict, especially in the border areas with Libya and Sudan.

- **Nomads in the Sahel**: Many pastoralist communities in the Sahel region of Chad experience the adverse effects of climate change, such as desertification, and often compete for resources with other groups. These communities are sometimes excluded from national decision-making processes and have little political representation.

7. Youth

Chad has a very young population, with a median age of under 18 years. The youth, particularly in urban centers, face unemployment, limited access to quality education, and political disenfranchisement. Many young people are involved in protests demanding political change, but they are often met with repression.

- **Unemployment and lack of opportunities**: Despite the country's youth population being a potential asset, many young Chadians face high rates of unemployment and underemployment. This leads to frustration and social unrest, especially in urban centers.
- **Political repression**: When young people engage in activism or demand political reforms, they often face violence or arrest from security forces.

8. LGBTQ+ Community

Homosexuality is illegal in Chad, and LGBTQ+ individuals face legal persecution and social ostracism. There are no legal protections for LGBTQ+ rights, and activists who advocate for these communities face serious risks of harassment or arrest.

These marginalized groups face complex, overlapping challenges, and their oppression is often rooted in both historical and contemporary factors, including political, economic, and social inequalities. In Chad

In Chile, as in many countries, there are several groups that have historically faced oppression or marginalization. These groups often experience disparities in areas such as economic opportunity, education, healthcare, political representation, and social mobility. Some of the most notable oppressed groups in Chile include:

1. Indigenous Peoples

- **Mapuche**: The largest and most well-known indigenous group in Chile, the Mapuche people have faced historical marginalization, discrimination, and land dispossession since the Spanish conquest. They continue to fight for recognition of their rights, cultural preservation, and territorial autonomy. The Mapuche's demands for land restitution, better representation, and socio-economic equality have led to ongoing protests and tensions, particularly in the southern regions of the country.
- **Aymara, Rapa Nui (Easter Island), and Atacameño**: Other indigenous groups such as the Aymara in the north and the Rapa Nui on Easter Island also face similar struggles for land rights, political recognition, and cultural preservation.

2. LGBTQ+ Community

- While there have been significant strides toward equality in recent years, such as the legalization of same-sex marriage in 2022, the LGBTQ+ community in Chile still faces discrimination, violence, and social stigma, particularly in rural areas and conservative sectors of society. Transgender individuals, in particular, face challenges in terms of healthcare access, legal recognition, and social acceptance.

3. Women

- **Gender Inequality**: Women in Chile have long struggled with gender-based violence, unequal pay, and underrepresentation in political and corporate leadership. While there has been progress with legal reforms and movements such as *Ni Una Menos* (Not One Less) against femicide and gender violence, these issues persist.
- **Rural and Indigenous Women**: Women from rural or indigenous communities often face compounded discrimination based on both gender and ethnicity, which exacerbates their socio-economic disadvantages.

4. People with Disabilities

- People with disabilities in Chile face barriers to full participation in society, including limited access to education, employment, and public spaces. Though there are some laws in place aimed at improving accessibility, such as the 2010 Disability Law, challenges remain in terms of enforcement and cultural attitudes toward disabilities.

5. Immigrant Communities

- **Peruvians, Haitians, and Venezuelans**: In recent years, Chile has experienced an influx of migrants, particularly from neighboring countries like Peru and, more recently, from Haiti and Venezuela. These immigrant communities often face discrimination, exploitation in the labor market, and a lack of social integration. Venezuelan migrants, in particular, have faced xenophobia and challenges in accessing healthcare and housing.

6. Working-Class Chileans

- Despite Chile’s high economic development in Latin America, income inequality remains a significant issue. The working class, especially those in rural areas or in sectors like mining and agriculture, often experience low wages, poor working conditions, and limited access to quality healthcare and education. This inequality was one of the driving factors behind the 2019 social unrest in the country, which called for better economic and social policies.

7. Black Chileans

- Chile has a small Afro-descendant population, mainly located in the northern regions. While the Afro-Chilean community is not as large as other minority groups in Latin America, they face significant racial discrimination and lack of representation in the political and cultural spheres. Afro-descendants in Chile have long struggled to gain recognition and overcome stereotypes.

8. Political Dissidents and Protesters

- Those who engage in political opposition or protests have historically faced repression, especially during the military dictatorship under General Augusto Pinochet (1973–1990). Although democracy was restored in 1990, there are still reports of police brutality and suppression of protestors, especially in the context of large-scale demonstrations like those in 2019.

Conclusion

These oppressed groups in Chile continue to fight for their rights, and while progress has been made, challenges remain. The fight for equality, recognition, and justice is ongoing for many marginalized communities, and their struggles are key to shaping the country’s political and social landscape.

In Chile

In China, various groups face varying degrees of oppression, discrimination, or marginalization. These groups are often subjected to political, social, cultural, and economic restrictions. Some of the most notable oppressed or marginalized groups in China include:

1. Uyghurs and other Turkic Muslims

- The **Uyghurs** are a Turkic ethnic group predominantly Muslim, primarily located in the Xinjiang Uyghur Autonomous Region in northwest China. The Chinese government has been accused of **ethnic repression**, including forced labor, mass surveillance, and **cultural assimilation policies**. Reports suggest that over a million Uyghurs have been detained in **"re-education" camps** (also described as concentration camps) since 2017. There have also been widespread reports of forced sterilizations, forced labor, and forced conversions to Han Chinese culture and the state's ideology.

2. Tibetans

- **Tibetans**, who follow Tibetan Buddhism, have long faced oppression under Chinese rule since the incorporation of Tibet into the People's Republic of China in the 1950s. Many Tibetans have been subjected to **religious repression**, with restrictions on the practice of Tibetan Buddhism, especially the worship of the Dalai Lama. Tibetan culture, language, and religion are under increasing pressure, and Tibet remains heavily monitored by Chinese authorities. **Protests** in Tibet have been met with violent crackdowns.

3. Falun Gong Practitioners

- **Falun Gong**, a spiritual movement combining meditation and moral teachings, was banned by the Chinese government in 1999. Since then, practitioners have faced **persecution**, including imprisonment, forced labor, and torture. There have been numerous reports of human rights abuses against Falun Gong practitioners, and their spiritual activities are subject to tight government control. The Chinese Communist Party (CCP) has labeled the movement as a **"cult"** and launched campaigns to eradicate it.

4. Political Dissidents and Human Rights Activists

- **Political dissidents** in China face severe repression. Those who criticize the Chinese government, advocate for democracy, or push for greater human rights often face imprisonment, torture, and harassment. The **1989 Tiananmen Square protests**, calling for political reforms, ended with a violent military crackdown, and the CCP continues to suppress any attempts to revisit this period of history. **Human rights lawyers** and activists, especially those advocating for freedoms of speech, religion, or the press, are often targeted, detained, or disappeared.

5. Religious Minorities

- Several other **religious minorities** in China face persecution, such as **Christians** (particularly unregistered or underground churches), **house Christians** who worship without state oversight, and members of the ** underground Catholic Church**. Officially, China recognizes only five religions, but **unauthorized religious practices** are often suppressed. The state actively controls religious organizations, and there are reports of the

destruction of Christian churches, forced closure of places of worship, and repression of religious practices.

6. Hong Kong Protesters and Activists

- Since the **2019 protests** against the extradition bill, there has been a crackdown on **Hong Kong pro-democracy activists**. After the imposition of the **National Security Law** in 2020, which criminalized dissent and independence movements, many activists, politicians, and journalists have faced arrest and imprisonment. Hong Kong's **freedom of speech** and **assembly** have been severely curtailed, and those advocating for greater autonomy or independence from China face harsh punishments.

7. Ethnic Minorities (Other than Uyghurs and Tibetans)

- There are numerous other **ethnic minorities** in China, many of whom experience various degrees of discrimination and cultural suppression. For example, the **Mongols** in Inner Mongolia have faced pressures to adopt **Mandarin** over their native Mongolian language in schools, and in some cases, their cultural practices are marginalized. **Kazaks**, **Zhuang**, and **Koreans** in China also face varying levels of cultural and social pressures.

8. LGBTQ+ Community

- While **same-sex relationships** were decriminalized in China in 1997, the **LGBTQ+ community** faces social stigma, discrimination, and lack of legal protections. **Same-sex marriage** is not recognized, and **LGBTQ+ advocacy** is highly restricted. Efforts to organize pride events or public discussions on LGBTQ+ issues often face repression. Moreover, there are reports of forced **conversion therapy** and widespread societal intolerance towards LGBTQ+ individuals.

9. Migrants and Rural Poor

- **Migrant workers** from rural areas often face discrimination in urban centers due to the **hukou** (household registration) system, which restricts access to social services and benefits. **Rural populations** often lack access to adequate healthcare, education, and other essential services, leading to further disparities between urban and rural areas.

10. Women

- Women in China, particularly in rural areas, continue to face gender-based discrimination. **Domestic violence**, though illegal, remains prevalent, and social norms often prioritize **male children** over female ones, leading to sex-selective abortions and a **gender imbalance**. The Chinese government's emphasis on family values has also led to **restrictions on reproductive rights**, and women may be subject to coercion regarding childbirth or sterilization, particularly among ethnic minorities.

11. Intellectuals and Journalists

- **Journalists** in China who criticize the government or report on sensitive issues often face censorship, surveillance, harassment, and imprisonment. The **Great Firewall** and tight media control limit freedom of expression. Intellectuals, writers, and scholars whose work challenges the status quo may also face repression or punishment.

Conclusion:

The oppression of these groups stems from the Chinese government's tight control over political, religious, cultural, and social life. The state justifies these actions as necessary for **national security** and **social harmony**, but many human rights organizations and international bodies have raised concerns over violations of **freedom of expression**, **religious freedom**, and **ethnic equality** in China. The Chinese government has consistently denied accusations of repression, asserting that it is working to promote development, stability, and unity across the country.

In china

In Colombia, several groups face oppression and marginalization due to social, political, and historical factors. These include:

1. Indigenous Peoples

Indigenous groups in Colombia, including the Wayuu, Embera, Nasa, and Zenú, face significant challenges such as land dispossession, violence from armed groups, and discrimination. Their territories are often affected by extractive industries like mining and oil, which disrupt their traditional ways of life. Additionally, armed conflicts and the internal displacement of communities have compounded their struggles. The Colombian government and paramilitary groups have often failed to protect their land rights, leading to cultural erosion and loss of autonomy.

2. Afro-Colombians

Afro-Colombians are among the most disadvantaged groups in Colombia, especially in rural areas and along the Pacific coast. They experience systemic discrimination in education, employment, and healthcare. Historically marginalized, Afro-Colombians have also faced violence from both illegal armed groups (including guerrillas, paramilitaries, and drug cartels) and state forces. Many Afro-Colombian communities live in areas rich in natural resources, which have been threatened by mining, palm oil plantations, and infrastructure projects that displace them from their lands.

3. Women and LGBTQ+ Communities

Women in Colombia, particularly those from marginalized ethnic groups (Afro-Colombian, Indigenous, and rural women), face high levels of violence, including domestic abuse, sexual violence, and trafficking. The ongoing armed conflict has

also disproportionately affected women, with many being forcibly displaced, sexually exploited, or recruited by armed groups. LGBTQ+ individuals face legal and social discrimination, especially in rural areas, and are often subjected to hate crimes, while their rights and recognition remain limited in some parts of Colombian society.

4. Rural Communities

Rural communities, particularly those in conflict zones or areas affected by drug trafficking, have suffered oppression through violence and displacement. These communities often face limited access to healthcare, education, and employment opportunities, as well as the effects of armed conflict between government forces, guerrilla groups like the FARC (Revolutionary Armed Forces of Colombia), and paramilitaries. Land ownership is also a contentious issue, with many rural Colombians being displaced from their ancestral lands by powerful interests.

5. Former FARC Combatants and Victims of the Conflict

After the 2016 peace agreement, former FARC fighters who demobilized and reintegrated into civilian life have faced threats from other armed groups who view them as traitors. Similarly, victims of the Colombian armed conflict (including those who lost family members, experienced violence, or were displaced) face marginalization, with limited access to justice, reparations, or integration into society.

6. Political and Social Activists

Human rights defenders, environmental activists, and social leaders face persecution, violence, and threats. Activists working on land rights, environmental issues (such as opposing mining and deforestation), and the rights of marginalized communities are often targeted by armed groups or even government forces. The assassination of social leaders has been a particularly alarming issue in recent years.

7. Displaced Persons (Internal Refugees)

Colombia has one of the highest numbers of internally displaced persons (IDPs) in the world. Armed conflict, violence from criminal groups, and forced recruitment by armed groups have displaced millions, many of whom live in precarious conditions in urban centers. These individuals often lack access to basic services, face stigmatization, and struggle to find stable livelihoods.

8. Workers and Labor Unions

Labor unions in Colombia, particularly those representing agricultural and mining workers, face oppression through violence and intimidation. Trade unionists are often targeted by paramilitary groups or other violent actors seeking to suppress labor movements and protect economic interests, especially in sectors linked to multinational corporations and extractive industries.

9. People in Drug-Trafficking Regions

Colombia is one of the largest producers of illegal drugs, particularly cocaine. Those living in areas affected by the drug trade often face oppression from cartels, armed groups, and state forces. Many are coerced into participating in illicit activities or subjected to violence and displacement as criminal organizations vie for control over drug trafficking routes.

These groups experience different forms of oppression, but they share common challenges related to historical exclusion, inequality, violence, and lack of access to justice. The Colombian government, alongside various social organizations, is working toward improving the situation for these groups, though many of the issues remain deeply entrenched.

In colombia

In the Comoros, an island nation in the Indian Ocean, several groups have historically faced marginalization and oppression. The main factors influencing the dynamics of oppression in the country are based on ethnicity, religion, political instability, and gender. Here are some groups that have experienced varying levels of oppression:

1. Ethnic Minorities:

- **Arab-Swahili vs. Malagasy:** There is an ethnic divide in the Comoros between the Arab-Swahili population, primarily concentrated in the larger islands of Grande Comore, Mohéli, and Anjouan, and the Malagasy population, which is generally found on the smaller islands or among certain social groups. This ethnic divide has sometimes fueled tension and social inequalities.
- **The "Mahorais":** The people of Mayotte, an island in the Comoros archipelago that remains a French overseas department, have faced a distinct form of oppression. Although Mayotte is legally part of the Comoros, tensions between Mayotte and the Comoros have persisted, especially since Mayotte's vote to remain under French control in 1974, which led to political and economic isolation from the rest of the nation.

2. Religious Minorities:

- **Sunni Muslims and Other Groups:** The majority of Comorians are Sunni Muslims, but the country has experienced a level of religious tension between the more traditionalist Sunni Muslims and those who might follow different interpretations of Islam or other beliefs. Although religious diversity is relatively small, there is sometimes discrimination against those who deviate from the mainstream practices.
- **Non-Muslims:** The Comoros is an overwhelmingly Muslim country, with very few Christians or other religious minorities. These groups may face social and institutional discrimination or marginalization.

3. Women:

- **Gender Inequality:** Women in Comoros often face oppression due to both traditional patriarchal structures and limited access to education and employment. Gender-based violence, early marriage, and restricted access to political representation are persistent issues.
- **Female Genital Mutilation (FGM):** Despite being officially outlawed, FGM is still practiced in certain areas, contributing to the marginalization of women's rights and health in the country.

4. Political Opponents and Dissidents:

- **Political Oppression:** The Comoros has experienced numerous coups and political instability since its independence from France in 1975. Leaders have often used repression and violence to maintain power, and political opponents, particularly from opposition parties, have faced harassment, imprisonment, or forced exile.
- **Ethnic and Regional Power Struggles:** Rivalries between the islands of Grande Comore, Anjouan, and Mohéli have led to political tensions, with political leaders often favoring their home islands over others, which can lead to discrimination and marginalization of those from different islands.

5. Youth:

- **Limited Opportunities for Youth:** With high unemployment rates, particularly among the youth, young people in the Comoros often face a lack of opportunities for education, employment, and social mobility. This contributes to their marginalization and disillusionment with the government.

6. The LGBTQ+ Community:

- **Criminalization of Homosexuality:** Same-sex sexual activity is criminalized in Comoros under the country's legal system, which makes the LGBTQ+ community vulnerable to legal action, social ostracism, and discrimination. There are no laws protecting LGBTQ+ individuals, and they often face both legal and social oppression.

While these groups face different forms of discrimination or oppression, the broader context of political instability, economic challenges, and entrenched social structures contribute to the marginalization of various communities in Comoros.

In comoros

Pygmies (Batwa) people, other ethnic groups particularly in the eastern regions that lack political representation and access to resources and services, women who face economic marginalisation like barriers to land ownership, education, and participation in formal employmentand sexual violence like rape (which is often

used as a weapon of war), trafficking and abuse, children including those forced into being soldiers and may be subjected to violence, forced labour and sexual abuse, children forced to work as miners, political dissidents who face harrasment, imprisonment, even death, human rights workers who have been killed or forced into exile, internally displaced people who live in precarious conditions including camps and lack food, water and healthcare and are vulnerable to exploitation and abuse, the LGBTQ community, Hutu and Tutsi people caught in the crossfire of ongoing regional conflicts particularly the Rwandan genocide's spillover into DRC, Twa People in Eastern DRC,the mining community including artisanal miners that face severe health risks due to exposure to toxic chemicals and poor working conditions, Congolese Christians and Muslims in the Democratic Republic of Congo

Indigenous Pygmy communities such as the Baka, Twa and others who have historically been displaced from their traditional lands due to logging, mining and agricultural expansion and lack access to basic services like healthcare, education and employment opportunities, political opposition and activists, ethnic groups such as the Kongo or the Teke that often experience challenges especially in the capital Brazaville, women and girls that face gender based violence including domestic violence, sexual assault and are forced to marry early, and also face unequal access to education, healthcare and economic opportunities, the LGTBQ community, refugees particularly from neighboring countries such as the Democratic Republic of the Congo (DRC), Central African Republic, and Gabon that face poor living conditions, limited access to education, healthcare, and employment opportunities, and they may be subject to discrimination or exploitation, people affected by the conflicts notably in the 1990s which affects people even now in the Republic of Congo

Indigenous groups such as the such as the Bribri, Cabécar, Maleku, Ngöbe-Buglé, Maleku,   Ngabe, and Afro-Costa Ricans, particularly those of Jamaican or Afro Caribbean descent and those in the Caribbean regions, women, the LGTBQ community, migrants especially from Nicaragua and from further afield such as Venezuela, people with disabilities, rural and low income people especially those in remote areas or indigenous reservations in Costa Rica

Allochtones (Non-Native Ethnic Groups) people who have migrated to Cote d'Ivoire from neighbouring countries like Burkina Faso, Mali, Guinea, and Liberia of which many are farmers, ethnic groups from the north, such as the Dioula, Manding, and Malinké, women who often face discrimination in inheritance, property rights, political representation, and access to healthcare and women in rural areas, people of the LGBTQ community many of whom are forced to live in secrecy, refugees and internally displaced populations who often face a lack of basic services, employment opportunities, and social integration, and therfore considerable discrimination and marginalization in Ivorian society, Muslims which make up the population especially in the northern and western regions who feel oppressed by the largely Christian and animist south, animist people who sometimes face difficulties in practicing their faiths without prejudice or discrimination, especially in

more Christian-dominated urban areas, rural communities, particularly in the northern and western parts of Côte d'Ivoire who often face systemic marginalization, lack of infrastructure, and poor access to education and healthcare and are at disadvantage compared to the urban elites in Abidjan and other large cities which has led to significant economic inequality, children recruited as child soldiers who are often traumatized by their experiences, children in poverty stricken religions that face the threat of child bour or trafficking, the Baoulé and other indigenous groups who have historically faced land disputes and social exclusion from broader Ivorian society and who’s traditional way of life is sometimes undermined by the expansion of urban areas and agricultural development, leading to land and resource conflicts in Côte d'Ivoire

The Serb population that faced challenges before and after the Croatian War of Independence (1991–1995) which was marked by ethnic violence and displacement and still faces discrimination, especially in areas where they are a minority which can include issues of unequal access to employment, housing, and political representation, the Roma (Gypsy) community that faces social exclusion, high levels of poverty and unemployment and discrimination in education, healthcare and housing, are often stereotype and marginalised in Croatian society and they experience lower life expectancy and higher rates of illiteracy, the LGBTQ community that faces so much well, shit even though same-sex relationships were decriminalized in 1977, women who face challenges in terms of equal pay, representation in political and business leadership, and domestic violence even though legal reforms have been introduced, people with disabilities who face barriers to full participation in society, including limited access to accessible infrastructure, education, and employment opportunities despite there being legal protections in place, migrants and refugees particularly those coming from the Middle East, Africa, and South Asia and face hostility, discrimination, and violence, both from some sectors of Croatian society and occasionally from law enforcement and are also often denied asylum and face harsh conditions, people from minority ethnic groups such as Albanians, Bosniaks, and Italians in Croatia

Opposition activists advocating for democratic reforms or human rights including arrests, surveillance, harassments, imprisonment , independent journalists, particularly those working outside state-controlled media, who are subject to censorship, harassment, detention, and violence, the LGBTQ community, Afro Cubans who also face inequalities in employment, education, and housing, and they are underrepresented in positions of political power and authority and who due to racial disparities have been exacerbated by economic challenges often bear the brunt of poverty, Protestants, Jehovah's Witnesses, and Other Minority Religious Groups, women and gender minorities, families of cuban exiles that fled to other countries divided by migration who experience emotional and political consequences and who the government considers traitors, those who currently attempt to leave Cuba in search of better opportunities and are often subjected to detentions, deportations, or dangerous journeys, people with disabilities, low income people like those in rural areas who suffer from poverty, private sector

workers (entrepreneurs, small business owners, etc.) that face governmental restrictions, surveillance, and legal uncertainty, artists, musicians, and intellectuals who push boundaries or critique the government who often face censorship, restrictions, or detention in Cuba

Turkish Cypriots (before 1974), Greek Cypriots (in Northern Cyprus after 1974), Maronite Christians, Armenian Cypriots, Cypriot Refugees (Greek and Turkish), Roma (Gypsies), foreign migrant workers of which many are from countries like the Philippines, Sri Lanka, India, and other Eastern European nations who are employed in low paying jobs like construction, domestic work and agriculture and are vulnerable to exploitation, poor living conditions, and limited labor rights, undocumented migrants, facing the threat of detention, deportation, and a lack of access to basic services, the LGBTQ community in Cyprus

Roma people who have historically faced significant discrimination, racism, and social exclusion and who now, despite laws against discrimination, encounter difficulties in education, employment, housing, and healthcare and are subject to hate speech and violence, refugees and migrants, the LGBTQ community, people with disabilities, women who face the gender pay gap, underrepresentation in leadership roles and social expectations around traditional gender roles and of course violence, smaller ethnic groups such as the Vietnamese and Ukranians who make up a significant portion of the immigrant population and can face prejudice and discrimination, particularly in areas like employment and housing, homeless people who face violence and criminalization for their situation which further entrenches their marginalization., muslims, people with mental health issues, indigenous and Romani groups in Czech republic

Muslim immigrants and refugees especially from predominantly muslim countries who often face discrimination in housing, employment, and education, People of African, Arab, and Asian Descent who face racism and difficulty in finding housing or jobs, the Romani people who historically have been marginalised and is often subjected to negative stereotypes, discrimination, and limited access to education and employment opportunities, Greenlandic Inuit people, the LGBTQ community, women, disabled people, the Roma people, Working-Class and Low-Income Groups, Individuals practicing non-Christian religions (especially Islam, Hinduism, and Buddhism who sometimes face social stigma, particularly in relation to visible symbols of faith, such as head scarves or beards, homeless people in Denmark

The Afar people who have historically been underrepresented in political power structures, the Somali Issa, Ethiopian migrants who often face exploitation, discrimination, and difficult working conditions, women, christians, the LGBTQ community, the political opposition who face political repression including harassment, imprisonment, and limits on their freedom of speech and assembly, the youth in Djibouti

The Kalinago, or Carib people who have faced centuries of displacement, land loss, and marginalization since European colonization, the lgbtq community, low income

and rural communities of which many people in these areas depend on agriculture, which can be unstable due to natural disasters like hurricanes and are often reliant on remittances from family members working abroad, women, migrants and foreign workers who are discriminated with limited rights or recourse for mistreatment in Dominica

Haitian immigrants and their descendants, particularly those born in the Dominican Republic to Haitian parents of which many were left stateless and vulnerable to deportation after the 2013 Constitution court ruling, Afro Domincans who face racial discrimination and socio-economic inequalities, especially in the labor market, education, and healthcare, despite being the majority population of the country, women, the LGBTQ community, indigenous people such as the Taino descendants which was decimated by colonization but the still existing groups still are are fighting for recognition, land rights, and cultural preservation,people with disabilities in the Dominican Republic

In East Timor (Timor-Leste), various groups have historically faced oppression, both during its colonial period and in the aftermath of its struggle for independence. Some of these groups have experienced systemic marginalization or violence, often due to their ethnicity, political affiliations, or resistance activities. Here are some key groups that have faced oppression:

1. Indigenous Timorese during Indonesian Occupation

- **Period of Oppression:** 1975–1999, during the Indonesian occupation.
- **Nature of Oppression:** The indigenous Timorese people faced brutal repression under Indonesian rule. The invasion by Indonesia in 1975 resulted in widespread violence, including massacres and forced relocations. The resistance movement, particularly the *Fretilin* and later *CNRT* (National Council of Timorese Resistance), was largely composed of indigenous Timorese, who were targeted for their opposition. Villages were destroyed, and many were forcibly relocated to camps.
- **Cultural and Social Impact:** The occupation sought to suppress the Timorese language, culture, and traditions, promoting the use of the Indonesian language and cultural assimilation.

2. Pro-Independence Activists and Families

- **Period of Oppression:** 1975–1999.
- **Nature of Oppression:** The independence movement in East Timor, particularly Fretilin and other pro-independence factions, was subjected to violent repression. Activists were hunted, arrested, tortured, and killed. The families of independence fighters were also targeted, facing imprisonment, destruction of homes, and forced displacement.

- **Legacy of Trauma:** Many East Timorese carry the trauma of this violent history, and the post-independence period saw efforts for truth and reconciliation.

3. Ethnic Minorities (particularly the Mambai and Kemak people)

- **Period of Oppression:** 1975–1999 (and to some extent even today).
- **Nature of Oppression:** Ethnic divisions were often politicized, with some ethnic groups (like the Mambai) being seen as strong proponents of independence and thus targeted by pro-Indonesian forces. Some indigenous groups, like the Mambai, also experienced tensions with other groups that collaborated with Indonesian authorities.
- **Cultural Impact:** Indonesian authorities tried to homogenize the nation, which led to the suppression of ethnic languages and customs.

4. Women

- **Period of Oppression:** Throughout the colonial period, the Indonesian occupation, and even post-independence.
- **Nature of Oppression:** During the Indonesian occupation, East Timorese women were subjected to sexual violence, forced labor, and other forms of abuse. Many women were victims of sexual slavery, particularly during the conflict and in Indonesian military camps. Women also played crucial roles in the resistance, yet their contributions were often under-recognized in the post-independence narrative.
- **Post-Independence:** Women face challenges regarding gender equality, including domestic violence, limited access to education, and economic opportunities. Despite advances, women still struggle to gain equal political and social representation.

5. Refugees and Internally Displaced Persons (IDPs)

- **Period of Oppression:** 1999, during and after the Indonesian withdrawal.
- **Nature of Oppression:** In 1999, as Indonesia agreed to East Timor's independence referendum, violent militias backed by the Indonesian military conducted a scorched-earth policy, causing widespread destruction. Thousands of Timorese were displaced from their homes, many of whom became refugees in neighboring countries (mainly West Timor) or internally displaced persons (IDPs).
- **Post-Independence:** The return of refugees and IDPs posed significant challenges in terms of reintegration, property disputes, and trauma recovery.

6. LGBTQ+ Community

- **Period of Oppression:** Ongoing, though less formally documented.

- **Nature of Oppression:** In East Timor, as in many parts of Southeast Asia, LGBTQ+ individuals often face discrimination and social stigma. While homosexuality is not explicitly criminalized, societal attitudes are traditionally conservative. There is limited social acceptance of LGBTQ+ people, and they may face familial rejection, discrimination, and lack of legal protection.

7. Non-Timorese Migrants

- **Period of Oppression:** Ongoing.
- **Nature of Oppression:** While East Timor is a small country with a relatively low number of migrants, there have been instances where non-Timorese workers, particularly from Indonesia and other neighboring countries, have faced discriminatory treatment or exploitation in the labor market.

8. Dissidents or Political Opponents Post-Independence

- **Period of Oppression:** Post-independence (2002–present).
- **Nature of Oppression:** After East Timor gained independence, there have been instances of political tension and oppression, particularly involving political dissidents or groups critical of the government. There have been reports of opposition figures facing harassment, and some groups are concerned about corruption or the concentration of power within certain political elites.

9. Children and Youth (especially during conflict)

- **Period of Oppression:** 1975–1999, but issues persist.
- **Nature of Oppression:** During the Indonesian occupation, children were often caught in the crossfire of violence, conscripted into militias, or orphaned by the conflict. The long-term effects of the war still affect East Timor's youth, who face challenges such as limited access to education and employment opportunities.

Ongoing Challenges:

East Timor, despite its newfound independence and efforts to rebuild, continues to deal with deep-rooted issues of poverty, economic inequality, and social divisions, particularly between rural and urban populations. While the oppression from the Indonesian occupation has ended, the lasting impact of these historical injustices continues to shape the political, social, and economic landscape of the country.

Efforts for truth and reconciliation, along with broader social and economic development, are still underway to address the needs and rights of marginalized groups.

In Ecuador, several groups face various forms of oppression, discrimination, and marginalization. These groups often experience challenges related to socioeconomic inequality, cultural exclusion, and political underrepresentation. Some of the most notable oppressed groups in Ecuador include:

1. Indigenous Peoples

- **Historical Context**: Indigenous communities have faced systemic marginalization since the Spanish colonial period. Despite making up a significant portion of the population (around 25-30%), indigenous peoples in Ecuador are often excluded from political power and economic opportunities.
- **Challenges**:
  - Land rights and territory disputes, especially in the Amazon region, where oil exploration and deforestation threaten their ancestral lands.
  - Cultural assimilation pressures, loss of languages, and limited access to quality education and healthcare.
  - Indigenous women are particularly vulnerable to violence and discrimination.
- **Resistance and Advocacy**: Indigenous groups like the Confederation of Indigenous Nationalities of Ecuador (CONAIE) have been at the forefront of social movements advocating for land rights, cultural preservation, and political representation.

2. Afro-Ecuadorians

- **Historical Context**: Afro-Ecuadorians are descendants of African slaves brought to Ecuador during the colonial period, mainly concentrated in the coastal regions like Esmeraldas and Chota Valley.
- **Challenges**:
  - Economic marginalization, with many Afro-Ecuadorians living in poverty, especially in rural areas.
  - Racism and discrimination, particularly in urban settings where they face social exclusion and limited opportunities.
  - The Afro-Ecuadorian identity is often stereotyped, and they continue to struggle for recognition of their cultural contributions and rights.
- **Resistance and Advocacy**: Afro-Ecuadorian groups, such as the National Council for the Development of Afro-Ecuadorians (CONAFRO), work to address systemic inequality and promote Afro-Ecuadorian culture and heritage.

3. Women and Gender Minorities

- **Challenges**:
  - Gender-based violence remains a serious issue in Ecuador, with high rates of domestic violence, femicide, and sexual violence.
  - Gender inequality persists in the workforce, with women often occupying lower-paying jobs and facing limited access to leadership positions.
  - LGBTQ+ individuals face discrimination, stigma, and violence. The lack of comprehensive legal protection and societal acceptance can make life difficult for gender and sexual minorities.

- **Resistance and Advocacy**: Feminist movements and LGBTQ+ advocacy groups, like the National Federation of Ecuadorian Women (FEM), push for stronger protections against gender-based violence, better legal recognition of LGBTQ+ rights, and overall gender equality.

4. Mestizo (Mixed-race) Population

- While Mestizos (mixed-race individuals of European and Indigenous descent) are the largest group in Ecuador, there can be issues of class-based oppression that affect them differently.
- The division between the rich urban elite (often of European descent) and poorer rural populations (often Indigenous or Afro-Ecuadorian) reinforces existing social hierarchies.
- However, mestizos do not face the same level of systemic discrimination that Indigenous or Afro-Ecuadorian communities do, even though they might face economic challenges related to poverty.

5. Rural and Poor Populations

- **Challenges**:
    - Many rural communities face extreme poverty, lack of infrastructure, poor healthcare, and limited access to education.
    - Rural women and children are particularly disadvantaged, often experiencing high rates of malnutrition and illiteracy.
- **Resistance and Advocacy**: Social movements, such as the Ecuadorian Federation of Indigenous and Peasant Organizations (FEI), have been active in advocating for the rights and better conditions of rural populations.

6. Environmentalists and Activists

- **Challenges**:
    - Activists working to protect the environment, especially in the Amazon and other ecologically sensitive areas, face violence and intimidation from both private corporations (such as oil companies) and the state.
    - There have been reports of threats, legal harassment, and physical violence against those who oppose extractive industries that threaten the environment.
- **Resistance and Advocacy**: Environmental groups have worked hard to influence government policies on oil exploration, deforestation, and mining practices. Notable cases, such as the struggle of indigenous groups to protect the Yasuní National Park from oil drilling, have drawn international attention.

7. Migrant and Refugee Populations

- **Challenges**:
    - Migrants, particularly from neighboring countries like Colombia and Venezuela, face significant barriers in Ecuador. They experience

difficulties with employment, access to healthcare, and education. Venezuelan migrants, in particular, have been arriving in large numbers due to the economic and political crisis in Venezuela.
    - Xenophobia and discrimination against migrants are prevalent, contributing to their social and economic exclusion.

8. People with Disabilities

- **Challenges**:
    - People with disabilities often face discrimination in both public and private sectors, making it difficult for them to access education, employment, and healthcare.
    - Physical barriers in infrastructure and public spaces also hinder their participation in social, cultural, and political life.
- **Resistance and Advocacy**: Advocacy for better legal protections and inclusion of people with disabilities in society is ongoing, though the pace of change has been slow.

Conclusion

Ecuador's oppressed groups face a complex web of socioeconomic, cultural, and political challenges. Indigenous communities, Afro-Ecuadorians, women, LGBTQ+ individuals, rural populations, and environmental activists are some of the most marginalized in Ecuador. Efforts to address their concerns continue through grassroots movements, national policies, and international support, but much work remains to be done to create a more inclusive and equitable society.

In Ecuador, various groups face systemic oppression due to historical, social, economic, and political factors. Here are some of the primary marginalized groups:

1. Indigenous Peoples

- Indigenous communities, such as the Kichwa, Shuar, and Achuar, often experience discrimination, limited access to education, healthcare, and economic opportunities. Despite constitutional recognition, issues related to land rights, environmental degradation (due to oil extraction and mining), and cultural marginalization persist.

2. Afro-Ecuadorians

- Afro-Ecuadorians, primarily concentrated in Esmeraldas and the Chota Valley, face systemic racism, economic marginalization, and limited political representation. They often endure disparities in education, employment, and healthcare.

3. Montubio Communities

- The Montubio people, primarily rural agricultural workers from coastal regions, often experience economic hardship and limited access to

In Ecuador, like in many countries, certain social, ethnic, and economic groups face marginalization and oppression. Here are some of the key groups in Ecuador who experience systemic disadvantages:

1. Indigenous Peoples

- **Background**: Indigenous groups are among the most marginalized in Ecuador. They include people from various ethnic communities such as the Kichwa, Shuar, Achuar, and others. Historically, they have faced discrimination and exclusion from political, economic, and social processes.
- **Issues**:
  - Land dispossession and displacement due to extractive industries like mining and oil extraction.
  - Limited access to quality education, healthcare, and infrastructure.
  - Cultural erasure and language barriers, as many indigenous languages are not widely recognized in formal institutions.
  - Struggles for political representation and autonomy, despite the 2008 constitution recognizing Ecuador as a plurinational state.

2. Afro-Ecuadorians

- **Background**: Afro-Ecuadorians make up about 7% of the population, with communities concentrated in the coastal regions like Esmeraldas. They are descendants of enslaved Africans brought during the colonial period.
- **Issues**:
  - Racial discrimination and exclusion from political and economic power.
  - Higher levels of poverty, limited access to quality education, and fewer job opportunities compared to the general population.
  - Afro-Ecuadorian culture, including language and traditions, often faces marginalization.

3. LGBTQ+ Community

- **Background**: Although Ecuador legalized same-sex marriage in 2019, the LGBTQ+ community still faces significant challenges.
- **Issues**:
  - Social stigma, harassment, and discrimination.
  - Limited legal protections beyond marriage, particularly in areas like employment and healthcare.
  - Violence and hate crimes, especially against transgender individuals.

4. Women

- **Background**: Women, particularly those in rural areas or from indigenous and Afro-Ecuadorian communities, face gender-based discrimination and violence.
- **Issues**:
  - High rates of domestic violence and femicide, with limited access to justice.
  - Gender pay gap and economic inequality.
  - Discrimination in education and the workforce, particularly in leadership positions.
  - Unequal access to healthcare, especially reproductive healthcare.

5. Rural and Migrant Populations

- **Background**: Rural populations, particularly those in remote areas, often lack access to basic services like healthcare and education.
- **Issues**:
  - Economic marginalization, lack of infrastructure, and poor access to resources.
  - Many rural communities face threats to their land rights from large-scale agriculture and extractive industries.
- **Migrant Populations**: Ecuador is a transit and destination country for migrants, especially from Venezuela. Migrants often face discrimination, exploitation, and lack of access to basic services.

6. People with Disabilities

- **Background**: Ecuador's legal frameworks have made progress in recognizing the rights of people with disabilities, but the implementation of these rights is often lacking.
- **Issues**:
  - Limited accessibility to public spaces and transportation.
  - Discrimination in employment, education, and healthcare.
  - Social stigma and lack of awareness about the needs of people with disabilities.

7. Environmental Activists and Defenders

- **Background**: Ecuador has seen an increase in protests and movements led by environmental activists, particularly those opposing extractive industries and advocating for the protection of the Amazon rainforest.
- **Issues**:
  - Harassment, threats, and violence against activists who speak out against mining, oil extraction, and deforestation.
  - Lack of legal protection for environmental defenders.
  - Conflicts over land and resource rights between communities and corporations.

Conclusion

Ecuador is home to a diverse population with a complex set of historical and social inequalities. Indigenous, Afro-Ecuadorian, LGBTQ+, rural, and disabled communities often experience systemic oppression in various forms, while environmental activists face violence and threats for standing up against the exploitation of natural resources. Despite progress in some areas, significant challenges remain for many of these groups in achieving equality and justice.

Egypt has a long history of social, political, and economic challenges, and various groups within the country have faced oppression or marginalization over time. Some of the groups that have experienced oppression in Egypt include:

1. Religious Minorities (Non-Muslim Communities)

- **Coptic Christians:** The largest religious minority in Egypt, Copts (who are mostly Christian) have faced various forms of discrimination, including restricted access to certain jobs, government posts, and higher education. While some progress has been made in recent years, they still experience occasional violence, harassment, and church building restrictions. Coptic women, in particular, face both gender and religious-based discrimination.
- **Other Religious Minorities:** Other groups, including Jews and Bahá'ís, have faced marginalization. The Bahá'í community, for example, has struggled for recognition and rights to practice their faith openly, with some facing legal challenges regarding official identification.

2. Women

- **Gender-Based Discrimination:** Women in Egypt, particularly in rural areas, face significant gender-based inequality, including in education, employment, and access to healthcare. Violence against women, including domestic violence, sexual harassment, and "honor" crimes, is also prevalent. Despite legal reforms, traditional norms and cultural practices still hinder women's full participation in society.
- **Sexual Harassment:** Egypt has seen a rise in awareness of sexual harassment, with many women speaking out against it. However, legal systems have been slow to respond effectively, and many women face social and cultural stigmas if they report such incidents.

3. Political Activists and Dissidents

- **Opposition Figures:** Since the 2013 military coup that removed President Mohamed Morsi, Egypt has seen a significant crackdown on political opposition. Activists, journalists, and anyone critical of the government have faced arrest, detention, torture, or forced exile. The Egyptian government has been criticized by international human rights organizations for curbing freedom of speech and stifling political dissent.
- **Youth Movements:** Many of the activists who were part of the 2011 Egyptian Revolution (which ousted President Hosni Mubarak) have faced

repression. The government’s crackdown on protests and dissent has led to the imprisonment of several prominent youth leaders, and many political organizations are forced to operate underground.

4. LGBTQ+ Community

- **Criminalization and Persecution:** Homosexuality is not explicitly illegal in Egypt, but it is widely persecuted under laws against "debauchery" and "public immorality." Members of the LGBTQ+ community face police harassment, arbitrary arrests, blackmail, and social ostracization. There have been multiple instances of mass arrests of individuals suspected of being gay or transgender, with many being subjected to torture.

5. Refugees and Migrants

- **Sub-Saharan African Refugees:** Egypt hosts a large number of refugees, particularly from Sudan, Eritrea, Ethiopia, and other Sub-Saharan African countries. Many face exploitation, discrimination, and limited access to basic services. Refugees often experience difficulty in securing legal status, which leaves them vulnerable to exploitation and human rights violations.
- **Syrian Refugees:** While many Syrian refugees have fled to Egypt due to the civil war in Syria, they often face economic hardship, limited access to healthcare and education, and difficulty in obtaining work permits.

6. The Poor and Working Class

- **Economic Inequality:** Egypt has significant income inequality, and the poorest segments of society (often rural and urban working-class people) face extreme poverty and lack of access to adequate healthcare, education, and employment opportunities. The government’s austerity measures and privatization policies have sometimes worsened their situation.
- **Labor Rights Activists:** Workers who try to organize for better working conditions or protest against exploitative practices in industries such as textiles, agriculture, and construction often face government repression, including arrest, harassment, or job loss.

7. Bedouins

- **Discrimination and Marginalization:** The Bedouins, indigenous people of Egypt’s Sinai Peninsula and desert regions, have often been marginalized by the central government. They face discrimination in terms of land rights, education, and healthcare. In addition, the security situation in Sinai, marked by violent conflict with insurgent groups, has exacerbated the challenges faced by Bedouins in the region.

8. People with Disabilities

- **Social and Economic Exclusion:** People with disabilities in Egypt face significant barriers to full participation in society, including lack of

accessibility, social stigma, and discrimination in the workplace and education systems. Legal protections are inadequate, and those with disabilities often struggle to find employment or receive appropriate healthcare.

Conclusion

While Egypt is a country with a rich cultural heritage and history, many of its marginalized groups face oppression and discrimination. These groups often struggle for equal rights and better living conditions, and their efforts are frequently met with resistance, both from societal norms and, at times, from state institutions. The government has taken some steps in recent years to address certain issues, but progress is often slow and uneven, and many challenges remain.

El Salvador, like many countries, has seen the rise of various marginalized and oppressed groups over its history. These groups face challenges due to social, political, and economic factors, many of which are deeply rooted in the country's history of conflict, inequality, and systemic discrimination. Here's a detailed look at some of the main oppressed groups in El Salvador:

1. Indigenous People

Indigenous communities in El Salvador, which are a small portion of the population today, have historically been marginalized and oppressed. During the Spanish conquest, Indigenous populations were decimated through violence, disease, and forced labor. Today, Indigenous people in El Salvador—such as the Nahua, Lenca, and Pipil groups—continue to face discrimination, and their cultural practices and languages have been largely suppressed.

- **Cultural and Linguistic Suppression**: While there are efforts to revitalize Indigenous languages and cultural practices, these groups still face social exclusion. The majority of Salvadorans identify as mestizo (mixed-race), and Indigenous identity is often overshadowed by the dominant culture.
- **Land Rights**: Indigenous communities often face challenges related to land ownership, with ancestral lands being threatened by urbanization, agriculture, and infrastructure projects. Legal and social recognition of their land rights is a major issue.
- **Political Representation**: Indigenous communities are underrepresented in government and have limited access to political power. There is little government support for Indigenous cultural programs or economic development.

2. LGBTQ+ Community

The LGBTQ+ community in El Salvador faces significant social and legal challenges. The country is socially conservative, and homosexuality has long been a taboo subject within Salvadoran society, influenced by both Catholic and evangelical religious ideologies.

- **Discrimination and Violence**: LGBTQ+ individuals, particularly transgender people, often face violence, harassment, and discrimination. Hate crimes against LGBTQ+ individuals are not uncommon, and there is limited legal protection or recognition for LGBTQ+ rights.
- **Legal Status**: While homosexuality is not criminalized, there are few legal protections against discrimination based on sexual orientation or gender identity. Same-sex marriage and adoption by same-sex couples are not permitted.
- **Social Stigma**: Family rejection and stigma in public spaces are major issues. LGBTQ+ Salvadorans often face challenges in finding acceptance, and many experience mental health issues due to social rejection.

3. Women and Gender Minorities

Women in El Salvador face various forms of gender-based discrimination, including in the realms of politics, employment, education, and especially violence.

- **Gender-based Violence**: El Salvador has one of the highest femicide rates in the world. Violence against women, including domestic violence, sexual assault, and human trafficking, is widespread. Women are often subject to societal norms that place them at a disadvantage.
- **Abortion Laws**: El Salvador has one of the most restrictive abortion laws in the world. Abortion is completely illegal, even in cases of rape, incest, or when the mother's life is at risk. Women who seek abortion services, or who suffer miscarriages, have been criminalized and jailed in some cases.
- **Economic Inequality**: Women in El Salvador experience wage gaps and limited opportunities for advancement in the workplace. They are often relegated to lower-paying, less stable jobs.

4. Youth

In El Salvador, youth—especially those from lower socioeconomic backgrounds—are often marginalized and subject to systemic violence, lack of opportunity, and discrimination.

- **Gang Violence**: Many young people in El Salvador are caught in the violence between gangs like MS-13 (Mara Salvatrucha) and Barrio 18. Gang violence often targets young men, and many are either recruited into gangs or become victims of violence due to their association with certain neighborhoods or gangs.
- **Lack of Opportunities**: High levels of poverty, limited access to quality education, and few job opportunities create a cycle of disadvantage for youth. Many young Salvadorans face difficulties breaking out of poverty and have limited pathways to economic mobility.
- **Migration**: Due to the violence and lack of opportunity, many young people leave El Salvador in search of a better life, often making the perilous journey to the United States. This has led to a high number of Salvadoran youth seeking asylum or attempting to migrate illegally.

5. Rural and Poor Populations

A significant portion of El Salvador's population lives in poverty, particularly in rural areas. These individuals face economic and social exclusion, making it difficult for them to access basic services like healthcare, education, and housing.

- **Land Ownership Issues**: Many rural communities in El Salvador lack secure land tenure, and agriculture, which is the main source of livelihood in rural areas, remains economically precarious. Large landowners dominate the rural economy, leaving small farmers with little support.
- **Access to Services**: In rural areas, access to healthcare and education can be limited. Public services are often inadequate, and transportation to urban areas is often difficult and costly.
- **Migration to Urban Areas and Abroad**: Due to poverty, many Salvadorans from rural areas migrate to urban centers or other countries, particularly the United States, in search of work. This migration has led to remittances becoming a major source of income for many Salvadoran families.

6. Victims of the Civil War (1980-1992)

The Salvadoran Civil War had a profound impact on the country, and many of its victims remain marginalized. This includes those who were directly affected by the violence, such as survivors, families of the disappeared, and ex-combatants.

- **Displacement and Trauma**: Thousands of Salvadorans were displaced during the war, many of whom still live in precarious conditions. The legacy of trauma and social division caused by the war continues to affect generations of Salvadorans.
- **Ex-Combatants**: Former combatants from both sides of the war have faced difficulty reintegrating into society. Many of them struggle with poverty, limited access to services, and the lingering effects of wartime trauma.
- **Victims' Rights and Justice**: Many victims of the war, particularly those affected by forced disappearances, have not received justice. There are ongoing efforts to address these issues, but there are significant barriers to achieving accountability and reconciliation.

7. Migrants and Asylum Seekers

El Salvador has long been a source of migration due to high levels of violence, poverty, and lack of opportunity. Migrants from El Salvador, particularly unaccompanied minors, face significant challenges both within the country and while attempting to migrate abroad.

- **Dangerous Migration**: Migrants who attempt to reach the United States often travel through Mexico, where they are at risk of being targeted by criminal organizations. Many face violence, extortion, and sexual abuse on their journey.
- **Discrimination Abroad**: Salvadoran migrants often face discrimination and are vulnerable to deportation, especially during periods of stricter

immigration policies in countries like the U.S. Deportees often return to a country facing high levels of violence and few opportunities.

8. People with Disabilities

People with disabilities in El Salvador are often neglected and face social stigma, lack of accessibility, and limited opportunities for education and employment.

- **Social Exclusion**: People with disabilities often live in poverty and isolation, with limited support systems. Public spaces and services are not always accessible, and people with disabilities may be excluded from schools or employment.
- **Health Care**: Access to healthcare, particularly for people with long-term disabilities, is often inadequate, especially in rural areas.

Conclusion

El Salvador's history of inequality, violence, and social stratification has contributed to the marginalization of several groups in society. While there are ongoing efforts by activists and organizations to address these issues, many of these groups continue to face significant challenges in terms of social, political, and economic inclusion. Addressing their needs requires not only policy reform but also shifts in societal attitudes toward these historically oppressed populations.

Equatorial Guinea, located on the west coast of Central Africa, is known for its political instability, authoritarian regime, and limited freedoms. The country has a history of oppression and human rights violations, particularly under the rule of President Teodoro Obiang Nguema, who has been in power since 1979. Various groups in Equatorial Guinea face systemic discrimination and oppression, whether based on ethnicity, political affiliation, or social status. Below are the key oppressed groups in the country:

1. Ethnic Minorities

Equatorial Guinea is home to a diverse array of ethnic groups, but the **Bantu ethnic groups**, such as the Fang, form the majority of the population. The oppression of ethnic minorities has been one of the defining features of the country’s political landscape.

Bubi People

The **Bubi** people, indigenous to the island of Bioko (the capital, Malabo, is located on this island), have historically been marginalized and discriminated against. During the colonial period, the Spanish authorities favored the Fang, and this favoritism continued after independence. Following the 1979 coup that brought President Obiang to power, the **Fang** ethnic group—Obiang's own group—gained even more political dominance. As a result, the **Bubi** and other non-Fang groups have faced political, economic, and social exclusion.

- **Political Exclusion**: The Bubi are underrepresented in political positions, and many members of the group have been subjected to arbitrary arrest, torture, and other forms of repression for expressing dissent against the government.
- **Cultural Suppression**: The Bubi culture and language have been marginalized, as the government promotes the dominance of Fang culture and language. This has led to a loss of cultural identity and traditions for many Bubi people.

Other Ethnic Groups

Besides the Bubi, there are other ethnic minorities, including the **Ndowe**, **Annobonese**, and **Fang-speaking** people of continental Equatorial Guinea. While the Fang ethnic group holds most of the political power, these smaller ethnic communities also face marginalization in terms of political participation, economic opportunities, and social services.

2. Political Opponents and Activists

Under the rule of Teodoro Obiang, any form of political dissent or opposition is severely punished. Oppressed groups within this category include:

- **Political Opposition**: Political opposition parties are allowed to exist on paper, but in practice, they are heavily repressed. Leaders of opposition parties often face imprisonment, harassment, or exile. The **CPDS (Citizens for Development and Socialism)** and **SDGE (Social Democratic Party of Equatorial Guinea)** are among the most prominent opposition parties, but their members face constant surveillance, intimidation, and violent repression.

- **Activists and Human Rights Defenders**: Human rights organizations and activists critical of the government are regularly targeted. Activists working on issues such as press freedom, environmental protection, or transparency have been imprisoned or subjected to forced disappearances. Journalists also face harassment and violence.

- **Journalists**: Press freedom in Equatorial Guinea is extremely limited, and journalists who dare to criticize the government or report on corruption face arrest, imprisonment, and physical abuse. In many cases, reporters are forced into exile or face harsh censorship.

3. Women and Gender Minorities

Equatorial Guinea has a patriarchal society, where women and gender minorities face significant discrimination in many areas of life.

- **Gender-Based Violence**: Women face widespread violence, including domestic violence, sexual assault, and female genital mutilation (FGM),

although FGM is less prevalent today. Women often face social and legal barriers to reporting these crimes due to the lack of an independent judiciary and a culture of impunity.

- **Political Exclusion**: Women are severely underrepresented in political life. While some women have held high-ranking positions, such as the First Lady, the vast majority are excluded from political decision-making and leadership roles.

- **Economic Disempowerment**: Women's economic status is limited, and they are often relegated to lower-paying jobs or domestic labor. Their access to education and healthcare is also limited by traditional gender roles and systemic inequality.

4. LGBTQ+ Community

The LGBTQ+ community in Equatorial Guinea faces intense oppression and persecution.

- **Criminalization of Homosexuality**: Homosexuality is illegal in Equatorial Guinea under the penal code, and those found guilty can face imprisonment. The law also criminalizes cross-dressing and other gender-nonconforming behavior. This legal framework perpetuates discrimination and hostility towards the LGBTQ+ community.

- **Social Stigma and Violence**: LGBTQ+ individuals live in fear of violence, social ostracization, and arbitrary arrest. The oppressive social norms make it difficult for LGBTQ+ individuals to live openly or seek support.

- **Lack of Advocacy**: While international human rights organizations have raised concerns about the treatment of LGBTQ+ people in the country, there are no significant local advocacy groups working on LGBTQ+ rights due to the risk of persecution.

5. The Poor and Disenfranchised

Despite the country's oil wealth, the majority of Equatorial Guinea's population remains in poverty. The government has been criticized for concentrating the nation's wealth in the hands of a small elite, while many people face extreme deprivation.

- **Rural Communities**: People living in rural areas, particularly in the mainland part of the country, are often neglected in terms of basic services such as healthcare, education, and infrastructure. Many rural areas suffer from inadequate access to clean water, sanitation, and electricity, while urban

centers like Malabo and Bata receive most of the development focus.

- **Unequal Distribution of Oil Wealth**: The discovery of oil in the late 20th century brought significant wealth to the country. However, the Obiang regime has used oil wealth to consolidate power and maintain lavish lifestyles, while many people still lack access to basic necessities. Economic inequality is high, and corruption remains widespread.

6. Refugees and Exiles

Many Equatorial Guineans have fled the country due to political repression. Those who criticize the government or try to expose corruption often face the threat of imprisonment, torture, or worse. As a result, a significant diaspora of exiled individuals lives in countries like Spain and other parts of Europe.

- **Forced Exiles**: Political exiles often cannot return home for fear of persecution. Many of them live in difficult conditions in foreign countries, separated from their families and communities. They are denied access to the political process in their home country, which has led to a sense of alienation and marginalization.

7. Religious Minorities

Though the majority of Equatorial Guineans are Roman Catholic, there are small groups of Protestant Christians, as well as practitioners of African traditional religions. These groups can sometimes face discrimination, particularly in rural areas or when their beliefs conflict with state-supported Catholicism.

- **Religious Freedom**: The government maintains close ties with the Catholic Church, and non-Catholic religious groups may face restrictions on their activities. Religious leaders who speak out against the government's abuses or corruption may also face persecution.

In conclusion, Equatorial Guinea's political system under President Teodoro Obiang has fostered widespread oppression of many groups in the country. Ethnic minorities, political opponents, women, LGBTQ+ people, the poor, and exiles all face significant challenges in a society marked by authoritarian rule, economic inequality, and limited freedoms. The government has been accused of using state power to suppress dissent, maintain control over resources, and uphold a system of privilege for the political elite.

Eritrea, located in the Horn of Africa, has a diverse population comprising various ethnic and religious groups. Over the years, different groups within the country have faced varying degrees of oppression and marginalization, often related to political, ethnic, and religious factors. Here's a detailed look at the oppressed groups in Eritrea:

1. Religious Minorities

Eritrea has a mix of religious communities, primarily split between Orthodox Christians, Muslims, and smaller groups of Roman Catholics, Evangelical Protestants, and others.

a) Evangelical Protestants

- **Overview**: Evangelical Protestants, particularly from denominations like the Evangelical Lutheran Church and other Protestant groups, face religious persecution in Eritrea.
- **Reasons for Oppression**: The Eritrean government has cracked down on these religious groups, citing concerns over their perceived foreign influence, lack of state recognition, and their refusal to participate in state-controlled religious activities.
- **Forms of Oppression**: Evangelical Christians are subjected to arbitrary arrests, imprisonment without trial, and harassment. Many worship in secret to avoid government scrutiny. Some face forced conscription into military service, where they are not allowed to practice their faith freely.
- **Notable Situation**: Since 2002, the Eritrean government has officially banned all religious groups that are not part of the government-recognized Orthodox Church, Roman Catholic Church, or Sunni Islam. This has led to severe restrictions on the activities of Evangelical Protestant groups, with many leaders imprisoned.

b) Muslims

- **Overview**: The Muslim population in Eritrea, predominantly Sunni, has also faced repression from the government.
- **Reasons for Oppression**: Although Muslims are not as heavily targeted as some Christian groups, there are reports of discrimination based on religious identity, particularly from government-imposed controls on religious practices.
- **Forms of Oppression**: Muslims have been pressured to follow state-imposed policies, and some have faced arrests or harassment for their religious beliefs, particularly those who are accused of being associated with political opposition groups or Islamic extremism. The government has also interfered in the leadership of Muslim communities, attempting to appoint state-approved religious leaders.

2. Ethnic Minorities

Eritrea is home to several ethnic groups, the largest of which are the Tigrinya and Tigre. However, there are smaller ethnic groups that face marginalization.

a) Afar

- **Overview**: The Afar are a minority ethnic group in Eritrea, mainly concentrated in the eastern parts of the country along the Red Sea.
- **Reasons for Oppression**: Historically, the Afar have been marginalized in Eritrean society, and their language and culture are under threat. The government's policies tend to favor the Tigrinya-speaking majority.
- **Forms of Oppression**: The Afar face land dispossession, forced displacement, and military conscription. They have also been subjected to human rights abuses, such as arbitrary arrests and restrictions on freedom of expression. Their access to political power is limited, and they have been excluded from meaningful participation in the political process.

b) Saho

- **Overview**: The Saho people are another smaller ethnic group in Eritrea, residing primarily in the central and southern regions.
- **Reasons for Oppression**: The Saho, like other minority groups, face marginalization in the face of Tigrinya-dominated political structures. The government's centralization of power in Asmara, where Tigrinya speakers are predominant, has left the Saho without much political influence or economic opportunities.
- **Forms of Oppression**: The Saho experience cultural erosion, land dispossession, and limited representation in government. They have also faced restrictions on education in their native language and have been subjected to forced military service.

c) Bilen

- **Overview**: The Bilen people are a small ethnic group in Eritrea, concentrated in the central highlands.
- **Reasons for Oppression**: Like other minorities, the Bilen have faced cultural suppression and political exclusion in favor of the Tigrinya-speaking majority.
- **Forms of Oppression**: The Bilen have faced discrimination in access to education, employment, and political representation. The government's focus on the Tigrinya language and culture marginalizes Bilen traditions and language.

3. Political Opponents and Dissenters

- **Overview**: Eritrea has been under the authoritarian rule of President Isaias Afwerki since its independence in 1993. Political opposition is harshly suppressed, and those who criticize the government or oppose its policies face severe consequences.
- **Forms of Oppression**:
    - **Arbitrary Detention**: Political opponents, human rights activists, journalists, and anyone perceived as a threat to the regime are often detained without trial, sometimes for many years.

    - **Forced Labor and Military Conscription**: Eritrea operates a policy of indefinite national service, which forces all young Eritreans, regardless of their political views, into military service. Those who attempt to flee the country or evade military service are subjected to punishment, including imprisonment, torture, and forced labor.
    - **Censorship and Surveillance**: The government maintains strict control over the media and severely restricts freedom of speech. Political opponents are often silenced through threats, imprisonment, or forced exile.

4. Refugees and Fleeing Citizens

- **Overview**: Due to the oppressive political climate, economic hardship, and lack of personal freedoms, many Eritreans attempt to flee the country.
- **Reasons for Oppression**: Many Eritreans, especially the youth, are driven to flee Eritrea because of the compulsory and indefinite military service, lack of basic human rights, and limited opportunities for education and employment.
- **Forms of Oppression**: Those who attempt to leave Eritrea face harsh punishments, including detention, torture, or death if caught. Many Eritreans who make it out of the country face significant challenges in refugee camps or when attempting to reach Europe or other parts of the world. The government also targets families of defectors, harassing them as a form of collective punishment.

5. Women

- **Overview**: Women in Eritrea face gender-based discrimination in all aspects of life, from family life to the political and economic spheres.
- **Forms of Oppression**:
    - **Gender-Based Violence**: Women are subject to sexual violence, including sexual exploitation by government officials and military personnel. Female genital mutilation (FGM) is also a concern in some communities, although the government has officially banned it.
    - **Military Service**: While both men and women are subject to compulsory military service, women face specific gender-based challenges, such as sexual violence within the military and a lack of leadership roles within the armed forces.
    - **Limited Political Rights**: Despite some women holding prominent positions in the government, women remain underrepresented in decision-making bodies, and the government's policies are not conducive to gender equality.

Conclusion

The oppressive environment in Eritrea impacts a wide range of groups, from religious minorities to ethnic groups, political dissidents, refugees, and women. The

authoritarian regime under President Isaias Afwerki has created a climate where personal freedoms are severely restricted, and dissent is not tolerated. While the Tigrinya-speaking majority and Orthodox Christians may hold some privileges, many other groups—whether due to their ethnicity, religion, or political views—face significant oppression in the country.

In Estonia, various minority and marginalized groups face challenges and discrimination. Here are some oppressed or historically marginalized groups in Estonia, along with their local names and some context:

1. Ethnic Russians (Vene vähemusrahvus)

- **Local Name:** "Vene vähemusrahvus" (Russian minority)
- **Context:** Russians make up a significant part of Estonia’s population, especially in cities like Tallinn and Narva. They often face social, political, and economic marginalization. Many ethnic Russians in Estonia are descendants of those who moved to Estonia during the Soviet era and may experience discrimination in areas like language, employment, and political participation.

2. Roma (Eesti romad)

- **Local Name:** "Eesti romad" (Estonian Roma)
- **Context:** The Roma community in Estonia, also known as Gypsies, faces discrimination and exclusion. The Roma population is small, but they have historically faced poverty, lack of access to education, and stereotyping, contributing to their marginalization in Estonian society.

3. LGBTQ+ Community

- **Local Name:** "LGBTQ+ kogukond" (LGBTQ+ community)
- **Context:** Although Estonia is one of the more progressive countries in Eastern Europe regarding LGBTQ+ rights, discrimination and prejudice against LGBTQ+ people still exist. Same-sex partnerships are recognized legally, but same-sex marriage is not allowed, and LGBTQ+ individuals sometimes face social stigmatization or challenges in public spaces.

4. Estonian-Speaking Ethnic Minorities (e.g., Ukrainians, Belarusians)

- **Local Name:** "Eesti keelt kõnelevad etnilised vähemused" (Estonian-speaking ethnic minorities)
- **Context:** These include smaller communities of people from Ukraine, Belarus, and other post-Soviet countries. They often experience challenges in integration into Estonian society, especially if they do not speak Estonian fluently, which can hinder access to employment and education.

5. People with Disabilities (Puudega inimesed)

- **Local Name:** "Puudega inimesed" (People with disabilities)

- **Context:** People with disabilities in Estonia face accessibility issues, societal exclusion, and discrimination. Though there have been improvements, many still face barriers in education, employment, and public services, and there is a need for more inclusive policies.

6. Migrants and Refugees (Migrandid ja pagulased)

- **Local Name:** "Migrandid ja pagulased" (Migrants and refugees)
- **Context:** Migrants, especially refugees from conflict zones such as Syria or Afghanistan, can experience discrimination, xenophobia, and difficulty integrating into Estonian society. The country’s history and political climate have led to challenges regarding the reception and integration of migrants.

7. Women in Rural Areas (Maapiirkondade naised)

- **Local Name:** "Maapiirkondade naised" (Women from rural areas)
- **Context:** While Estonia has relatively good gender equality in urban areas, women in rural areas may still face traditional gender roles, limited access to education or employment, and difficulties in accessing healthcare services. There are also issues related to domestic violence and economic inequality in rural regions.

8. Religious Minorities (Religioossed vähemused)

- **Local Name:** "Religioossed vähemused" (Religious minorities)
- **Context:** Estonia is one of the least religious countries in Europe, but religious minorities such as Muslims, Jews, and Orthodox Christians (especially those of Russian descent) sometimes face discrimination or exclusion. These groups can encounter challenges in terms of religious freedom, representation, and integration.

9. Soviet-era Immigrants’ Descendants (Sovetiajastul Eestisse asunud pered)

- **Local Name:** "Sovetiajastul Eestisse asunud pered" (Families that moved to Estonia during the Soviet era)
- **Context:** Descendants of people who moved to Estonia during the Soviet period (especially Russians) may face cultural identity challenges and discrimination, as they are seen as "outsiders" in post-independence Estonia. Their integration into Estonian society can be hindered by linguistic barriers and historical tensions.

Each of these groups faces unique challenges, but the country has made strides in improving legal protections, including anti-discrimination laws and policies aimed at fostering inclusivity and integration. Nonetheless, social prejudices and barriers to full participation in society remain for many of these marginalized communities.

In Eswatini (formerly Swaziland), there are several historically oppressed and marginalized groups. The oppression often comes from a mix of socio-economic inequalities, cultural factors, and political marginalization. Below are some of the groups within the kingdom that have faced various forms of discrimination, along with their local names and details about their situations:

1. The Nguni Minority Groups (Local names: `Hhohho`, `Shiselweni`, `Lubombo`)

- **Description:** The Nguni people are the indigenous ethnic groups of Eswatini, and they are spread across the four main regions of the country: Hhohho, Shiselweni, and Lubombo.
- **Oppression:** Historically, the Nguni-speaking groups have faced oppression due to their smaller numbers compared to the larger Swazi ethnic group. The Swazi royal family and government have often placed the Swazi ethnic group at the forefront, while these other Nguni groups, such as the Zulu and Xhosa speakers, have been marginalized politically, economically, and socially.
- **Local Names/Distinctions:** The Nguni groups (e.g., Zulu, Xhosa) tend to be found in the more rural areas of Eswatini, and their languages are still spoken but face pressures from Swazi dominance.

2. The Afro-descendant Groups (Local name: `Dlamini`, `Mthethwa`)

- **Description:** The Dlamini and Mthethwa are prominent clans in Eswatini. However, there is a differentiation between the royal family (who bear the Dlamini name) and other Dlamini people from various rural backgrounds.
- **Oppression:** The rural Dlamini often face issues such as poverty and exclusion from power, as the royal Dlamini family members are the ruling elite in the country. This hierarchical structure creates a clear divide in terms of access to wealth and political influence.

3. Women (Local term: `Tikhulu`tikhulu`,  Abafati`)

- **Description:** While Eswatini is known for its traditional practices, women, especially in rural areas, have historically been oppressed. They are subject to patriarchal norms, and there are restrictions on their freedom in several spheres, particularly in politics, law, and access to resources.
- **Oppression:** Women's rights have been severely limited by traditional laws and cultural practices, such as the "tinkhundla" system, which prevents women from achieving full political participation. Women are also disadvantaged in land ownership and inheritance, as men tend to control the wealth and land.

- **Local Context:** In the rural areas, women's roles are often confined to domestic work and caregiving, while the more powerful male figures hold positions of leadership. The system also fosters polygamy and marital arrangements that leave women vulnerable in matters of wealth and decision-making.

4. LGBTQ+ Community (Local name: `Abasha` or `Abanye`)

- **Description:** The LGBTQ+ community in Eswatini is not widely recognized and remains marginalized. Eswatini's constitution does not explicitly prohibit discrimination on the grounds of sexual orientation or gender identity, but societal attitudes are strongly conservative.
- **Oppression:** Homosexuality is not accepted in Eswatini's culture, and LGBTQ+ individuals face harassment, discrimination, and violence. Public figures and activists in the country have not openly supported LGBTQ+ rights, and there is no legal framework in place for the protection of LGBTQ+ individuals.
- **Local Context:** Eswatini remains a deeply traditional society, where the LGBTQ+ community faces considerable stigma and has limited access to social services, healthcare, and legal protections. Public visibility of LGBTQ+ people is rare due to fear of discrimination and ostracism.

5. Foreign Migrants/Refugees (Local name: `Bantfu` or `Basotho`)

- **Description:** Many refugees and migrant workers, especially those from neighboring South Africa, Mozambique, and Lesotho, face difficulty in Eswatini. These communities often work in agriculture or as domestic laborers.
- **Oppression:** Foreign nationals, particularly those from other African countries, experience discrimination in terms of employment, housing, and healthcare access. These individuals face exploitation by local employers and are subject to the whims of Eswatini's immigration laws.
- **Local Context:** Migrants may live in overcrowded and underdeveloped settlements, often without access to basic services, and are vulnerable to racial or ethnic prejudice.

6. Disabled People (Local name: `Bantfu abakhubazekile`)

- **Description:** People with disabilities in Eswatini, especially those in rural areas, are often excluded from society's mainstream activities. This group includes people with both physical and mental disabilities.
- **Oppression:** Disabled individuals in Eswatini face significant barriers to education, employment, and healthcare. Traditional views often regard disability as a curse or result of spiritual failure, leading to stigmatization and marginalization.
- **Local Context:** While there have been some efforts to improve the inclusion of disabled people in society, such as through specific advocacy groups,

social attitudes and infrastructure still largely fail to support this community's needs.

7. People Living with HIV/AIDS (Local name: `Abantu abahlala iHIV/AIDS`)

- **Description:** Eswatini has one of the highest rates of HIV/AIDS in the world. People living with HIV/AIDS (PLWHA) face significant discrimination, despite efforts to raise awareness and reduce stigma.
- **Oppression:** Those who are HIV-positive often face exclusion from social and economic life, and many individuals living with HIV/AIDS are marginalized, particularly in rural areas where access to healthcare and education is limited.
- **Local Context:** There has been growing awareness about HIV/AIDS in Eswatini, but many PLWHA continue to face societal stigma and discrimination, which can affect their quality of life and access to services.

8. The Sotho People (Local name: `Basotho`)

- **Description:** The Sotho people are another ethnic group living in Eswatini, particularly around the southern borders with South Africa.
- **Oppression:** Similar to other smaller ethnic minorities, the Sotho people have been politically and economically marginalized by the dominant Swazi-speaking population. They are underrepresented in the national governance and often face discrimination in access to land and resources.
- **Local Context:** The Sotho-speaking people maintain their language and customs, but face obstacles in fully integrating into the national life of Eswatini, which is dominated by the Swazi ethnicity.

9. Rural Farmers and Agricultural Workers (Local name: `Ematfweni`)

- **Description:** The rural population, particularly subsistence farmers, face significant economic challenges. These individuals are often dependent on rain-fed agriculture and face difficulties in accessing land and credit.
- **Oppression:** These groups face poverty, lack of infrastructure, and inadequate access to education and healthcare. Their economic hardships are exacerbated by government policies that tend to favor urban development and the political elite.
- **Local Context:** Rural farmers struggle with underdeveloped farming techniques and limited access to markets, making them economically vulnerable and politically powerless.

Conclusion:

While Eswatini remains an economically and culturally rich country, many marginalized groups face considerable challenges. Some of these communities are oppressed due to systemic social structures, political power imbalances, and entrenched cultural norms. While efforts are made to address these issues, significant strides are still needed in providing equal opportunities and protection for all citizens, particularly women, ethnic minorities, LGBTQ+ people, and those in rural areas.

Eswatini, a small landlocked country in Southern Africa, is home to a diverse population that faces various social and political challenges. While the country is known for its monarchy, its political system has been criticized for limiting democratic freedoms, and some groups within the country experience oppression or marginalization. Below are several groups that face challenges in Eswatini, along with some of their local names and details of their struggles:

1. Women (Siyaluma, Eswatini Women)

- **Struggles**: Women in Eswatini, like in many other African countries, often face social and economic inequalities. Despite the legal frameworks in place to protect women's rights, traditional norms and practices still hold significant power in shaping women's roles in society. Issues like child marriage, gender-based violence (GBV), and limited access to resources and education remain prevalent.
- **Cultural Practices**: Eswatini is known for some patriarchal cultural practices, such as "lobola" (bride price), which reinforces the commodification of women. The country also practices the "umhlanga" (Reed Dance), which involves young girls, but critics argue that the event can objectify women in a traditional context.
- **Legal Status**: Although the constitution enshrines gender equality, many women are still excluded from key decision-making positions and leadership roles in both politics and business.

2. LGBTQ+ Community (Amasoka)

- **Struggles**: Eswatini’s legal framework and social norms do not favor the LGBTQ+ community. Same-sex relationships are criminalized, and LGBTQ+ individuals often face discrimination, harassment, and violence. There is little visibility of LGBTQ+ advocacy, and societal acceptance is low.
- **Legal Context**: Homosexuality is illegal under the penal code, and there is no recognition of same-sex marriage or civil unions. The prevailing societal view is strongly conservative, influenced by both Christian and traditional beliefs.
- **Social Stigma**: LGBTQ+ individuals in Eswatini often hide their identities due to fear of rejection by family members, violence, or discrimination at work or in their communities.

3. Migrant Workers (Baphalali)

- **Struggles**: Migrant workers, especially from neighboring countries like Mozambique, South Africa, and Zimbabwe, face significant discrimination and exploitation in Eswatini. They often work in low-paying jobs in sectors like agriculture, construction, and domestic work, where labor laws are poorly enforced.
- **Living Conditions**: Many migrant workers live in substandard housing with limited access to social services. Despite contributing significantly to the economy, they often have fewer rights than citizens, making them vulnerable to exploitation.
- **Citizenship and Rights**: Migrants are generally excluded from full political participation, and their ability to access healthcare or education is often limited.

4. The Unemployed Youth (Abantfwanenkhosi)

- **Struggles**: A significant portion of Eswatini's young population faces high unemployment rates, particularly in rural areas. The lack of educational opportunities and the concentration of wealth in urban areas makes it difficult for young people to find stable, well-paying jobs.
- **Political Engagement**: Unemployed youth have been a driving force behind protests in the country, especially against the lack of democratic reforms. Many young people feel disenfranchised by the political system, which they view as being controlled by the monarchy and a small elite.
- **Protests**: There were large-scale protests in 2021 that led to widespread violence and political upheaval, largely driven by the frustrations of unemployed youth.

5. The Urban Poor (Abahlali)

- **Struggles**: Eswatini has a growing urban population, but many people living in towns and cities face severe poverty. The lack of affordable housing, limited access to basic services like clean water and healthcare, and the rising cost of living exacerbate the hardships faced by urban residents.
- **Housing and Infrastructure**: Urban areas like Mbabane, the capital, have expanding informal settlements where people live in poorly constructed homes with little access to sanitation or electricity.
- **Economic Inequality**: The gap between the wealthy elite and the urban poor has been widening, with a small proportion of the population controlling most of the country’s resources. The urban poor often find themselves excluded from opportunities for upward mobility.

6. Rural Communities (Abalimi)

- **Struggles**: The rural population in Eswatini, especially those living in remote areas, faces poverty, lack of infrastructure, and limited access to healthcare and education. Traditional farming practices are still the norm, but many

people live without modern amenities, and access to economic opportunities is minimal.

- **Land Issues**: Land rights are a contentious issue, with many rural people facing challenges in securing land tenure. The government's control over land distribution, often tied to traditional structures, leaves rural communities with limited power over their land use and ownership.
- **Limited Services**: In rural areas, access to basic services such as healthcare, clean drinking water, and schools is often scarce, which keeps many people trapped in cycles of poverty.

7. The Disabled (Abantu abaphila nemiphumela)

- **Struggles**: People with disabilities in Eswatini face numerous barriers to full participation in society, from physical barriers in public spaces to social stigma and discrimination. The country lacks adequate infrastructure and services for people with disabilities, making it difficult for them to access education, healthcare, or employment.
- **Social Perceptions**: Disability is often viewed as a curse or punishment in some cultural contexts, leading to social exclusion of people with disabilities. This cultural stigma complicates their integration into the wider community.
- **Lack of Legal Protections**: Although there have been some improvements in recent years, there is still a lack of robust legal frameworks to protect the rights of disabled individuals.

8. Ethnic Minorities (Amaqembu)

- **Struggles**: Eswatini's population is largely made up of two major ethnic groups: the Swazi and the Nguni. However, there are smaller ethnic minorities, including people of foreign African descent, who may face cultural discrimination. These minority groups may find it difficult to access political or social capital.
- **Cultural Exclusion**: Ethnic minorities, including migrant communities or descendants of foreign nationals, may experience exclusion from certain traditional practices or have limited representation in leadership positions within the country.
- **Political Voice**: In a highly centralized monarchy, it can be difficult for minority ethnic groups to voice their concerns or influence national policies.

9. Opposition Political Groups (Balandzi)

- **Struggles**: Political opposition groups in Eswatini face intense repression. The country has been ruled by a monarchy for decades, and political dissent is often met with violent repression. Opposition parties are banned, and those who protest against the government face arrest, torture, or even death.
- **Rights and Freedoms**: Many political activists, human rights defenders, and opposition leaders are persecuted. Eswatini's political system is largely

controlled by King Mswati III, and there is a lack of genuine political freedom for those seeking democratic reform.

- **Public Protests**: The violent suppression of protests, especially by youth groups and opposition parties, has led to calls for democratic reforms and an end to the absolute monarchy.

Conclusion:

Eswatini faces complex social and political challenges, with multiple groups experiencing oppression in different ways. While some groups, like women and the LGBTQ+ community, face gender and sexual orientation-based discrimination, others, such as migrant workers, unemployed youth, and rural communities, suffer from economic marginalization and political disenfranchisement. The struggle for democratic freedoms and equal rights continues to be a central issue, as many groups demand greater political participation, social equality, and respect for human rights.

In Fiji, a diverse array of ethnic, religious, and socio-economic groups make up the population, and certain groups have historically faced oppression or marginalization. The issues of power, identity, and access to resources in Fiji often relate to the legacies of colonialism, ethnic divisions, and the struggle for political power. Below are some of the key groups that have experienced oppression or marginalization in Fiji, along with local terms and details about their experiences:

1. Indo-Fijians (iTaukei term: "Indo-Fijians")

Historical Context: Indo-Fijians are descendants of indentured laborers brought from India by the British colonial government between 1879 and 1916 to work in Fiji's sugarcane plantations. Although they are now citizens of Fiji, they have faced systemic discrimination in terms of political representation, land ownership, and cultural recognition.

Marginalization:

- **Political Disempowerment**: Indo-Fijians were historically overrepresented in the political landscape, particularly in the sugar industry, but after independence, political power shifted to the indigenous iTaukei majority. This led to tensions and political instability, with several coups (1987, 2000, and 2006) seen as partly linked to the racial divide between iTaukei and Indo-Fijians.
- **Land Ownership**: Indo-Fijians, for the most part, do not own the land they live on or farm, as land in Fiji is owned by the indigenous iTaukei people (through customary land laws). This has created a situation where Indo-Fijians have limited control over land resources.

Cultural Oppression:

- **Cultural Discrimination**: Despite their large contributions to Fiji's economy, Indo-Fijians have faced exclusion from certain national symbols and political institutions. Their culture, language (Hindi and Fijian Hindi), and religion

(Hinduism and Islam) were historically marginalized in favor of iTaukei practices.

2. iTaukei (indigenous Fijians)

Historical Context: The iTaukei are the indigenous people of Fiji, with a rich history and culture centered around clan and tribal systems. Historically, they held power over the land and had a strong influence over political life. However, some iTaukei people have experienced internal divisions, particularly with the rise of political movements and the influence of Western-style governance.

Internal Oppression:

- **Internal Socio-Economic Disparities**: Within the iTaukei community, there are varying levels of wealth, education, and access to resources. Traditional iTaukei society is based on a communal and chiefly structure, and people living in rural areas, particularly those with less access to education and infrastructure, experience poverty.
- **Pressure of Modernization**: The traditional iTaukei way of life, which revolves around communal landownership and a chiefly system, has been under pressure from modernization and Westernization. Younger generations may experience a sense of disconnect between traditional practices and contemporary lifestyles, which has led to cultural struggles and tensions in the community.

3. Rotumans

Historical Context: Rotumans are the indigenous people of Rotuma, an island group in the northern part of Fiji. The Rotumans were annexed by the British in 1881 and brought under the administration of Fiji in 1882. Despite being part of Fiji, Rotumans have maintained distinct cultural, linguistic, and social traditions from the iTaukei people.

Marginalization:

- **Political and Cultural Displacement**: Rotumans have at times felt marginalized by the central government, with their island's distinct identity being overshadowed by the dominant Fijian iTaukei culture. They often feel that their voices and concerns are not adequately represented in national politics.
- **Language and Culture**: The Rotuman language and cultural practices have faced pressures from mainstream Fijian society, leading to a decline in the younger generations' use of the language and a loss of cultural heritage.

4. Pacific Islanders and Other Migrant Communities

Pacific Islanders (e.g., Tuvaluans, Tongans): Fiji is home to several smaller ethnic groups from neighboring Pacific Islands, many of whom have come to the country for work or as refugees. These communities often face difficulties with

integration into the larger Fijian society and may be subject to racism and exclusion.

Other Migrant Communities (e.g., Chinese Fijians):

- **Chinese Fijians**: The Chinese community in Fiji, primarily descendants of immigrants who arrived from China during the late 19th and early 20th centuries, has faced both acceptance and alienation. While many Chinese Fijians have integrated into the business elite, there have been historical moments of anti-Chinese sentiment, particularly during political upheavals.

Challenges:

- These communities face challenges in terms of identity and social mobility, as they are often caught between their heritage and the dominant cultural norms in Fiji.
- **Racism and Social Exclusion**: Smaller ethnic groups may also face discrimination or exclusion, especially in rural areas or in the face of political or social tensions.

5. LGBTIQ+ Community

Historical Context: LGBTQI+ individuals in Fiji have historically faced discrimination and marginalization. Same-sex relations are illegal under the Fiji Penal Code, though the law is not always enforced.

Marginalization:

- **Criminalization and Social Stigma**: Despite some recent advocacy for LGBTQI+ rights, societal attitudes toward homosexuality and non-heteronormative identities remain conservative, and many LGBTQI+ individuals experience discrimination, harassment, or violence.
- **Cultural and Religious Discrimination**: Many of Fiji's major religious communities (Christianity, Hinduism, and Islam) have conservative views on LGBTQI+ issues, contributing to societal stigma and exclusion.

6. Women and Gender Minorities

Gender Inequality:

- Women in Fiji, particularly in rural areas, face significant challenges, including unequal access to education, employment opportunities, and healthcare. The traditional gender roles in many iTaukei communities often place women in subordinate positions, though women have gained more political visibility in recent years.

Violence Against Women:

- Domestic violence is a significant issue in Fiji, with high rates of intimate partner violence reported, particularly in rural and urban areas. Women from

marginalized ethnic or socio-economic backgrounds are often more vulnerable to abuse.

Gender Minorities: While Fiji has a cultural space for the "fa'afafine" (a gender category in Samoan and broader Pacific Island cultures), gender fluidity and non-binary identities are still sometimes stigmatized in wider Fijian society.

7. People with Disabilities

Challenges:

- People with disabilities in Fiji often face significant social and economic barriers. There are limited public facilities for accessibility, and persons with disabilities are frequently excluded from mainstream education and employment.
- In rural areas, where traditional views of disability may prevail, people with disabilities are sometimes hidden from public view or not fully integrated into community activities.

Conclusion

The oppression and marginalization of various groups in Fiji are shaped by complex social, historical, and political dynamics. Many of the issues relate to legacies of colonialism, ethnic divisions, and struggles for land, political power, and economic resources. The experience of oppression varies significantly between groups, but common factors include social exclusion, lack of political representation, and challenges in accessing economic opportunities. Understanding these complexities is crucial for addressing inequalities in Fiji and fostering an inclusive society.

In Finland, several groups have faced historical or ongoing forms of oppression, often based on factors such as ethnicity, gender, sexual orientation, disability, and socioeconomic status. While Finland is known for its high standards of social welfare and human rights, there are still instances where various marginalized groups experience discrimination and inequality. Below are some of the key oppressed groups in Finland, along with the local terms or specific identities associated with them:

1. Sami People (Sámit)

- **Local Name:** Sámi (Singular: Sámi, Plural: Sámit)
- **Background:** The Sámi are the indigenous people of the northern parts of Finland, as well as Sweden, Norway, and Russia. In Finland, they primarily live in the Lapland region. Historically, the Sámi people have faced assimilation policies, land dispossession, and cultural suppression, especially during the 19th and 20th centuries.
- **Oppression:** The Sámi have struggled with the loss of their traditional lands, language, and way of life. They have also experienced forced assimilation, including the banning of their language in schools. Despite Finland's official

recognition of the Sámi as an indigenous people, they continue to face challenges such as land rights issues, discrimination, and difficulties in maintaining their language and culture.

- **Current Issues:** Land rights conflicts, particularly with regard to forestry, mining, and tourism in Sámi-dominated areas, remain contentious. The Sámi Parliament (Saamelaiskäräjät) represents Sámi interests, but its influence is limited.

2. Roma (Gypsies)

- **Local Name:** Romani (plural: Romani)
- **Background:** The Roma in Finland have been living in the country since the 16th century, with a distinct culture and language (Romani language). They were historically subject to persecution, forced assimilation, and discriminatory policies, such as being forced to adopt Finnish names.
- **Oppression:** The Roma have faced systemic discrimination in education, employment, and housing. They have been subjected to social exclusion, and stereotypes about Roma people still persist in Finnish society. Their language and traditions have been marginalized.
- **Current Issues:** Roma in Finland continue to experience discrimination in areas like education and employment. There have been reports of Roma children being placed in special education without proper justification, and Roma individuals often face prejudice when seeking housing.

3. Immigrants and Ethnic Minorities

- **Local Name:** Maahanmuuttajat (immigrants), Vähemmistöt (minorities)
- **Background:** Finland has seen increased immigration since the late 20th century, particularly from countries in the European Union, Russia, the Middle East, and Africa. Ethnic minorities such as Russians, Somalis, and others have faced varying levels of discrimination.
- **Oppression:** Immigrants in Finland often face challenges in securing employment, education, and housing. There is also discrimination in social interactions and some negative attitudes toward immigrants from certain countries or regions. The rise of far-right groups in Finland has contributed to the marginalization of immigrants, particularly those of Muslim background.
- **Current Issues:** Immigrants face social exclusion, unemployment, and political hostility. The issue of integration remains complex, with some immigrants facing a "us versus them" mentality in Finnish society. Anti-immigrant rhetoric has increased in recent years, particularly concerning asylum seekers.

4. LGBTQ+ Community

- **Local Name:** Seksuaali- ja sukupuolivähemmistöt (Sexual and gender minorities)

- **Background:** Finland has made significant strides in advancing the rights of the LGBTQ+ community. Same-sex sexual activity was decriminalized in 1971, and civil unions were legalized in 2002, followed by full marriage equality in 2017.
- **Oppression:** Despite legal progress, LGBTQ+ individuals, especially transgender and non-binary people, still face discrimination in social and workplace settings. Many still experience marginalization in their families, workplaces, and communities.
- **Current Issues:** Transgender people, in particular, face barriers to legal gender recognition and healthcare. There have also been reports of homophobia, biphobia, and transphobia, with some LGBTQ+ individuals facing hate speech and violence.

5. People with Disabilities

- **Local Name:** Vammaiset (Disabled people)
- **Background:** People with disabilities in Finland have historically faced discrimination in access to education, employment, and public spaces. While Finland has made progress in disability rights, many people with disabilities still face barriers in their everyday lives.
- **Oppression:** The main challenges for people with disabilities include limited access to employment, lack of adequate services and accommodations, and social stigma. Although there are laws in place to protect the rights of people with disabilities, there are still gaps in implementation and accessibility.
- **Current Issues:** Despite Finland's well-developed social welfare system, people with disabilities often experience difficulties in accessing public transport, housing, and employment opportunities. The barriers to inclusive education and workplaces are still prevalent.

6. Finnish-Swedes

- **Local Name:** Svenskfinland (Swedish-speaking Finns)
- **Background:** Finnish-Swedes are a minority group in Finland, comprising about 5-6% of the population. Swedish is one of the official languages of Finland, and Swedish-speaking Finns have traditionally lived along the southwestern and coastal parts of the country.
- **Oppression:** While Finnish-Swedes have constitutional rights to their language and culture, they have occasionally faced tension with the Finnish-speaking majority. At times, the rights of Swedish speakers have been downplayed in political debates, particularly regarding language laws and access to services in Swedish.
- **Current Issues:** Some fear that their linguistic and cultural identity is under threat, especially in rural areas where Swedish is less commonly spoken. There have been instances where Swedish-speaking people have encountered prejudice in Finnish-dominant areas.

7. Muslims

- **Local Name:** Muslimit
- **Background:** The Muslim population in Finland has grown significantly due to immigration from countries such as Somalia, Iraq, and Syria. The Muslim community in Finland is diverse, consisting of both Finnish-born Muslims and immigrants.
- **Oppression:** Muslims in Finland have faced increasing Islamophobia in recent years, particularly due to fears surrounding terrorism, migration, and cultural differences. This has led to prejudice, discrimination, and hate speech.
- **Current Issues:** Muslims in Finland often experience difficulties in the workplace, in education, and in social settings, including challenges related to wearing religious symbols like the hijab or having access to halal food in public institutions.

8. Refugees and Asylum Seekers

- **Local Name:** Pakolaiset ja turvapaikanhakijat (Refugees and asylum seekers)
- **Background:** Finland has been a destination for refugees and asylum seekers, particularly from countries in the Middle East, Africa, and Eastern Europe. The country has faced increasing numbers of asylum seekers in recent years.
- **Oppression:** Refugees often face challenges in adjusting to life in Finland due to language barriers, cultural differences, and limited access to support services. They also face social exclusion and discrimination, particularly from right-wing extremist groups.
- **Current Issues:** The asylum process in Finland can be lengthy and stressful, with many asylum seekers facing uncertainty about their future. Refugees often struggle with integration, including difficulties in finding housing and employment.

These groups, despite facing challenges, continue to advocate for their rights and work toward achieving equality in Finnish society. Various organizations and advocacy groups in Finland support the rights of marginalized communities, striving for a more inclusive and just society.

In France, as in many other countries, various groups experience systemic oppression, marginalization, or discrimination based on factors such as ethnicity, religion, gender, sexual orientation, disability, and social class. Here are some of the most notable oppressed or marginalized groups in France, along with their local terms and the contexts of their oppression:

1. People of North African Descent (Maghrebi/Beur)

- **Local Names**: *Maghrébins* (Moroccans, Algerians, Tunisians), *Beurs* (descendants of North African immigrants born in France)
- **Context**:
  - France has a large population of people of North African origin due to historical ties from colonialism, particularly from Algeria, Morocco, and Tunisia. These individuals often face discrimination, especially in employment and housing. The *Beur* community, born in France to North African parents, often struggles with identity issues as they are neither fully accepted by the French mainstream nor fully accepted in their parents' countries of origin.
  - In the post-colonial context, many from this community face social exclusion, racism, and often live in economically disadvantaged suburban areas (banlieues), which are seen as breeding grounds for marginalization. Police violence and discrimination in the justice system also disproportionately affect them.

2. Black People (Afro-descendants)

- **Local Names**: *Noirs*, *Afro-Français* (Afro-French), *Antillais* (from the Caribbean)
- **Context**:
  - Black people in France, particularly those from the former French colonies in Africa and the Caribbean (such as Guadeloupe, Martinique, Senegal, Mali), experience discrimination in various sectors, including education, employment, and law enforcement.
  - The legacy of colonialism and the slave trade continues to impact Black French communities, who often face racism and prejudice. This can manifest in overt discrimination and stereotyping, especially in the job market where people with African or Caribbean descent may be perceived as less qualified.
  - Racial profiling by police forces is a significant issue, and there are frequent calls for more representation and recognition of Black culture and history in French public life.

3. Muslims (Mainly from North Africa and Sub-Saharan Africa)

- **Local Names**: *Musulmans*, *Maghrébins* (North African Muslims)
- **Context**:
  - Islam is the second-largest religion in France, but Muslims face significant discrimination and marginalization, particularly in the context of France's secularism (*laïcité*). Laws restricting the display of religious symbols, such as the ban on headscarves in schools and the broader discrimination against Muslim women who wear the hijab, have been controversial.
  - Muslims, particularly those from immigrant backgrounds, are often seen as outsiders and face both cultural and religious stigmatization.

This has resulted in social exclusion, economic marginalization, and increasing Islamophobia in recent years, particularly after terror attacks that were perpetrated by extremists but wrongly associated with the broader Muslim community.

4. Roma People (Gypsies)

- **Local Names**: *Tsiganes*, *Gens du Voyage*, *Romanis*
- **Context**:
  - The Roma, often referred to as Gypsies in France, face deep-rooted discrimination and exclusion. They are one of the most marginalized ethnic groups in the country, often living in precarious conditions in informal settlements, where they face eviction, lack of access to healthcare and education, and frequent police harassment.
  - The French state has often targeted Roma communities with forced evictions and limited legal protections, under the justification of "health and safety." They also experience significant social exclusion, with limited opportunities for integration.

5. LGBTQ+ Community

- **Local Names**: *LGBT*, *Homosexuels* (Homosexuals), *Trans* (Transgender)
- **Context**:
  - Although France has made strides in LGBTQ+ rights, including legalizing same-sex marriage in 2013, discrimination and violence against LGBTQ+ individuals, particularly transgender people, continue to be significant problems.
  - The LGBTQ+ community, especially in rural areas, often faces social stigma, bullying, and sometimes legal and employment discrimination. Transgender people, in particular, struggle with a lack of legal protections and health care options suited to their needs.

6. People with Disabilities

- **Local Names**: *Personnes handicapées* (People with disabilities), *Invalides* (disabled veterans, historical term)
- **Context**:
  - People with disabilities in France face barriers in accessibility, education, employment, and healthcare. While laws have been passed to increase the inclusion of disabled people in public life, the reality often falls short, with significant gaps in accessibility (public transportation, housing, etc.) and opportunities for participation in society.
  - Despite legal frameworks meant to protect their rights, many still experience social exclusion, prejudice, and lack of understanding.

7. Women (Particularly Women of Color and Immigrant Backgrounds)

- **Local Names**: *Femmes* (Women), *Femmes issues de l'immigration* (Women of immigrant origin)
- **Context**:
  - Gender inequality remains a significant issue in France, despite efforts to advance women's rights. Women in lower-income or minority communities, particularly those from immigrant backgrounds, face a compounded layer of oppression that intersects with racism and classism.
  - Issues such as wage inequality, underrepresentation in leadership roles, and violence against women persist. Women from immigrant and Muslim backgrounds often experience gender-based violence, forced marriages, and cultural restrictions, compounded by their racial or ethnic identity.

8. Jewish Community

- **Local Names**: *Juifs* (Jews)
- **Context**:
  - Anti-Semitism has a long history in France, and despite the legal protections in place, Jews in France face ongoing prejudice, especially in the context of the Israeli-Palestinian conflict and rising far-right sentiments.
  - Jewish communities have been subjected to hate crimes, particularly in urban areas, and many individuals experience social exclusion and religious discrimination. Synagogues and Jewish schools have been attacked in recent years, and Jewish people are often stereotyped as wealthy or elitist, contributing to negative portrayals.

9. Working-Class/Low-Income Groups

- **Local Names**: *Prolétaires*, *Classes populaires*, *Pauvres* (Poor)
- **Context**:
  - The working class, particularly those in rural or suburban areas (banlieues), often faces economic disadvantage, limited social mobility, and a lack of access to quality education and healthcare. Many of these individuals face systemic barriers in accessing better job opportunities and live in areas with higher crime rates and lower levels of infrastructure.
  - The "gilets jaunes" (yellow vest) movement, which began in 2018, highlighted the frustration of the working class with high living costs, tax policies, and social inequality.

10. Indigenous Groups (Colonial Legacy)

- **Local Names**: *Peuples autochtones* (Indigenous people), *Kanaks* (Indigenous people of New Caledonia)
- **Context**:
  - France's overseas territories (such as New Caledonia, French Guiana, and Réunion) contain indigenous populations that have historically been oppressed and marginalized. The Kanak people in New Caledonia, for example, fought for independence in the 1980s and still face issues related to self-determination, land rights, and cultural preservation.
  - Although France has moved toward granting more autonomy to some of its overseas territories, the indigenous peoples in these regions still experience economic disadvantage and limited political influence in the broader French state.

Conclusion:

These marginalized and oppressed groups in France face both historical and contemporary challenges, rooted in social, cultural, economic, and political systems. Efforts toward integration, equality, and justice continue, but these groups often struggle with discrimination, exclusion, and the legacy of colonialism. Understanding these dynamics is crucial for addressing inequality and ensuring a more inclusive society.

In Gabon, a country located in Central Africa, various groups face social, economic, and political challenges, even though Gabon is considered one of the more politically stable countries in the region. The issue of oppression in Gabon can stem from ethnic divisions, gender inequality, and socio-economic disparities. Below is a detailed look at some of the groups that have faced marginalization, oppression, or exclusion, along with local names and additional context.

1. The Pygmies (Baka, Babongo, and other forest peoples)

The indigenous Pygmies of Gabon, including groups like the **Baka**, **Babongo**, and other forest-dwelling peoples, have historically faced severe discrimination and marginalization. These groups are part of the larger forest communities in Central Africa, including the Congo Basin. They are often marginalized by both urban populations and the state, and their lifestyle is often not understood or respected.

- **Cultural marginalization**: Pygmy groups traditionally live in the forest and maintain a semi-nomadic way of life that revolves around hunting and gathering. This way of life is often stigmatized as primitive, and they are sometimes viewed as inferior by other ethnic groups in Gabon, especially the more urbanized groups.
- **Land and resource rights**: The increasing demand for land for agriculture, logging, and mining has resulted in displacement, with these indigenous groups losing access to their ancestral lands. They often face legal barriers in claiming land rights or participating in economic activities.

- **Social and economic exclusion**: They suffer from exclusion in terms of education, health, and employment. Many live in poverty, and their traditional ways of life are rapidly being eroded by external pressures.

2. Women (Gender Inequality)

Women in Gabon face various forms of oppression, although the degree of inequality can vary. Gender roles in Gabon are heavily influenced by traditional African cultural norms that place women in a subordinate position to men, though the situation has improved somewhat in recent years.

- **Access to education**: Although women have access to education, there are still cultural barriers that prevent girls in rural areas from attending school. Girls are often seen as caregivers or potential wives, which limits their long-term educational and professional opportunities.
- **Domestic violence and early marriage**: Women in Gabon, especially in rural communities, may face domestic violence, and early marriage is still practiced in some areas. The legal system has taken steps to address these issues, but enforcement remains a challenge.
- **Political representation**: Women are underrepresented in political and economic decision-making processes. Although there has been some progress in women's political participation, the representation of women in the Gabonese National Assembly, for example, remains low.

3. Ethnic Minorities and Migrants (e.g., the Nkomi, Fang, and people of Central African descent)

Gabon is home to many different ethnic groups, and while the majority ethnic group is the **Fang** (making up around 40-50% of the population), there are other groups that experience varying levels of oppression, especially in relation to political power.

- **Fang Dominance**: The **Fang** people dominate political, economic, and social spheres in Gabon, with the current President, **Ali Bongo Ondimba**, hailing from this group. This dominance has led to grievances from other ethnic groups who feel underrepresented in the national government. Some non-Fang groups feel marginalized and that the political power is disproportionately concentrated within the Fang community.
- **Migrants from Central Africa**: Many people from neighboring Central African countries (like Cameroon, the Republic of Congo, and others) migrate to Gabon in search of better opportunities. These migrants sometimes face discrimination and are often treated as second-class citizens, especially in terms of employment opportunities and access to social services.
- **Economic exclusion**: While Gabon is rich in natural resources, wealth and opportunity are often distributed unequally, with ethnic minorities and migrants finding it harder to access economic resources or political power.

4. People Living with Disabilities

In Gabon, individuals with physical or mental disabilities often face social exclusion. This group struggles with issues such as:

- **Limited access to healthcare**: Many people with disabilities in Gabon do not have adequate access to medical care, rehabilitation, or therapy services. The country lacks a comprehensive system of support for people with disabilities, making it difficult for them to live independently.
- **Education and employment**: There are few opportunities for people with disabilities to receive education or secure employment, leaving them economically disadvantaged and socially isolated.
- **Stigma**: Disability often carries a social stigma in Gabonese culture. This stigma can lead to further isolation, and people with disabilities may be seen as a burden to their families and communities.

5. The Urban Poor (especially in Libreville)

The urban poor, particularly those living in the capital city, **Libreville**, face various forms of oppression. While the government of Gabon has implemented infrastructure projects, a significant portion of the urban population still lives in poverty.

- **Unemployment**: Despite the country's oil wealth, unemployment, particularly among the youth, remains a serious issue. Many people living in urban slums like **Akanda** (a suburb of Libreville) struggle to make a living due to a lack of job opportunities.
- **Housing and slums**: Many poor people in Libreville live in informal settlements or slums, where access to clean water, sanitation, and electricity is limited. Housing policies have not kept up with rapid urbanization, and many families live in precarious conditions.
- **Social exclusion**: The urban poor face exclusion from many formal economic activities and services, including healthcare, education, and social welfare. There is a noticeable gap between the wealthier, more connected populations in Libreville and those struggling to survive in poverty.

6. The Téké and Other Smaller Ethnic Groups

Although the **Fang** dominate in numbers and political influence, smaller ethnic groups like the **Téké** (found in the southern regions of Gabon), the **Nzebi**, and others have sometimes been underrepresented in national governance. While the level of oppression is not as pronounced as for the indigenous Pygmies or women, these groups occasionally experience difficulties in gaining political power or in securing resources for development in their areas.

7. The LGBTQ+ Community

Like many other African nations, homosexuality in Gabon is generally viewed negatively. Although it is not explicitly illegal, the LGBTQ+ community in Gabon faces social ostracism and harassment.

- **Social stigma**: There is a strong cultural and religious disapproval of LGBTQ+ individuals. This stigma often leads to discrimination and exclusion, both socially and professionally.
- **Limited legal protections**: While there are no specific laws against homosexuality in Gabon, there are also few legal protections for LGBTQ+ individuals from discrimination or hate crimes. This leaves the community vulnerable to abuse without recourse.

Conclusion

While Gabon is a relatively stable country in Central Africa, its diverse population faces different forms of oppression, whether ethnic, gender-based, or related to social class. Indigenous groups such as the Pygmies, women, and marginalized ethnic minorities continue to struggle for their rights, and the government has been criticized for not doing enough to address inequality. Social exclusion, economic inequality, and lack of access to resources are central challenges for many of Gabon's oppressed groups.

In The Gambia, several marginalized or oppressed groups face challenges related to social, political, economic, and cultural inequalities. While many of these groups have been historically oppressed, some still experience systemic discrimination, exclusion, and violence. Here’s a detailed look at the major oppressed groups in The Gambia, including local names and the nature of their oppression:

1. Ethnic Minorities

The Gambia is home to various ethnic groups, and while some groups dominate politically and socially, others are marginalized. The major ethnic groups in The Gambia include the **Mandinka**, **Fula**, **Wolof**, **Jola**, and **Serahule**. Among these, ethnic minorities sometimes experience inequality in terms of economic opportunities and political power.

- **Fula**: Although the Fula (or Fulani) are widespread in West Africa, in The Gambia they have historically been seen as rural herders or traders. Some Fula people report feeling excluded from government positions or urban economic activities dominated by the Mandinka or Wolof.
- **Jola**: The Jola, who are more concentrated in the southern regions of The Gambia, are often underrepresented in politics and may face challenges due to their geographical and cultural distinctiveness. They are more rural and have been historically sidelined in national affairs.
- **Serahule**: The Serahule, a subset of the larger Mandinka ethnic group, are often seen as outsiders due to their more Arabized and Islamic cultural practices, which can sometimes lead to them being marginalized within the larger Mandinka community.

2. Religious Minorities

The Gambia is a predominantly Muslim country, with about 95% of the population identifying as Muslim. However, there are also smaller religious groups, including

Christians and people who follow traditional African religions. These religious minorities sometimes face discrimination.

- **Christians**: The Christian community, although a minority (roughly 5% of the population), is often excluded from certain political or cultural spaces dominated by the Muslim majority. There may be occasional social tensions, particularly regarding public holidays, political representation, or religious practices.
- **Traditional African Religions**: People who practice indigenous African beliefs (often in rural areas) can face social exclusion, and their religious practices may not always be recognized or respected within the broader Islamic context.

3. Women and Gender Minorities

Despite progress in some areas, gender inequality remains a significant issue in The Gambia. Women, particularly in rural areas, face challenges related to education, health, economic opportunities, and political participation.

- **Women**: While women are generally respected within the family unit, they often have limited access to education and employment opportunities, especially in rural areas. Child marriage, early pregnancies, and gender-based violence remain critical issues. Women's representation in politics is also low, though some have risen to prominence, such as former vice president **Isatou Touray**.
- **LGBTQ+ Community**: LGBTQ+ individuals in The Gambia face significant persecution. Homosexuality is criminalized under Gambian law, and members of the LGBTQ+ community are at risk of harassment, imprisonment, and violence. The country has a reputation for hostile attitudes toward LGBTQ+ individuals, which has led to the suppression of this community.

4. People with Disabilities

Persons with disabilities (PWDs) in The Gambia face severe social stigma and lack of infrastructure. They often encounter difficulties in accessing education, healthcare, employment, and public spaces. The government has not fully implemented policies to integrate PWDs into society, and they frequently experience exclusion from economic and social activities.

5. Refugees and Migrants

The Gambia has a significant number of migrants and refugees, many of whom are fleeing poverty or instability from neighboring countries. While The Gambia has been known as a host country for some refugees (especially from neighboring countries like Guinea-Bissau, Sierra Leone, and Liberia), these individuals can sometimes face discrimination or marginalization in terms of integration, employment, and access to basic services.

- **Senegalese Migrants**: Many Gambians and Senegalese live on both sides of the border, but Senegalese migrants in The Gambia sometimes face

discrimination from Gambians who view them as "outsiders." In contrast, Gambians living in Senegal may face similar prejudices.

6. Rural Communities

While not an "oppressed group" in the traditional sense, people living in rural parts of The Gambia, especially in the Upper River Region (URR) and the Central River Region (CRR), are often economically disadvantaged and lack access to vital services like healthcare, education, and infrastructure. These rural populations, which may belong to ethnic minorities or subsistence farming communities, face poverty and isolation from the political and economic centers in Banjul and the Western region.

7. Youth

The youth in The Gambia are considered an oppressed group due to the lack of economic opportunities, unemployment, and limited political influence. Despite comprising a large proportion of the population, Gambian youth often struggle to find employment after completing their education. Many young people are forced to migrate in search of work, and there is a growing brain drain of skilled workers leaving the country for better opportunities abroad.

8. Economic Oppression of the Poor

The country’s economic structure also contributes to the oppression of lower-income individuals, who often come from rural backgrounds or belong to ethnic minorities. The lack of sufficient social services, affordable housing, and the unequal distribution of wealth exacerbate this issue. Rural areas experience greater poverty, and people from these areas are often excluded from the country's economic boom, which is concentrated in the urban capital, Banjul.

9. The Mande People (Mandinka and Others)

The Mandinka people, historically an ethnic group of political power due to their prominence in Gambia's colonial and pre-colonial history, still dominate the government and key sectors of the economy. While they are not an "oppressed" group, there is a complex dynamic where other ethnic groups, such as the Wolof and Fula, might sometimes feel excluded from power. This can lead to tensions, especially in urban centers where political power is more centralized.

Key Cultural and Social Dynamics:

- **Language**: The Mandinka, Wolof, and Fula are the most widely spoken languages, but smaller ethnic groups use their own languages (e.g., Jola, Serahule). Although the official language is English, these local languages play an important role in social integration. However, people who do not speak the dominant languages can feel culturally excluded.

- **Political Exclusion**: Many ethnic groups that are not part of the dominant political party, or who do not share the same ethnic identity as the ruling elites, face exclusion from political influence.

Conclusion

In The Gambia, while the majority of the population is Muslim and comes from a few dominant ethnic groups (Mandinka, Wolof, Fula, Jola, etc.), there are numerous smaller groups that experience varying degrees of marginalization. These include ethnic minorities, religious minorities, people with disabilities, the LGBTQ+ community, rural communities, and economically disadvantaged groups. Despite some strides in rights and freedoms, challenges of inequality, exclusion, and oppression continue to affect these groups, both at the local and national levels.

In Georgia (the country, not the U.S. state), various groups have faced oppression or marginalization throughout its history. Below are some key oppressed or marginalized groups, with local names and detailed descriptions of their experiences:

1. Ethnic Minorities

- **Abkhaz (აფხაზები)**: The Abkhaz people, indigenous to the region of Abkhazia, have faced significant oppression following the War in Abkhazia (1992–1993). After the war, most ethnic Georgians were expelled from Abkhazia, and Abkhaz independence movements have been a source of tension between Georgia and Russia, which supports Abkhaz separatism. Ethnic Georgians in Abkhazia have been discriminated against, and Abkhaz people in the broader Georgian state often face challenges related to cultural identity and political autonomy.

- **Ossetians (ოსელები)**: The South Ossetians, native to South Ossetia, a region bordering Russia, have faced oppression and marginalization by the Georgian state. Tensions escalated following the Georgian civil wars and the 2008 Russo-Georgian War. South Ossetia declared independence, but Georgia and most of the international community still consider it part of Georgian territory. Ossetians in Georgia, especially those in the border areas, have faced discrimination and violence, especially during the periods of conflict.

- **Armenians (არმენელები)**: The Armenian community in Georgia, particularly concentrated in the Samtskhe-Javakheti region, has been historically marginalized in terms of political representation and social integration. While they are a recognized ethnic minority, Armenians often face challenges in achieving greater political influence in Georgia, despite the fact that they form a substantial part of the population in certain regions.

- **Azerbaijanis (აზერბაიჯანელები)**: The Azerbaijani community, primarily located in the Kvemo Kartli region, faces challenges in terms of cultural and language rights. Despite being one of the larger ethnic minorities, they are often underrepresented in politics and face discrimination in various sectors.

2. LGBTQ+ Community

- **LGBTQ+ individuals (ლგბტქ+ ადამიანები)**: Georgia remains a conservative society, and the LGBTQ+ community faces discrimination, harassment, and violence. There have been instances of violent attacks against LGBTQ+ activists, especially during Pride events, where counter-protests from nationalist and religious groups often occur. Despite recent legal advancements, such as the decriminalization of same-sex relations, social stigma and discrimination are widespread, and LGBTQ+ individuals often face difficulties in employment, healthcare, and public spaces.

3. Religious Minorities

- **Muslims (მუსლიმები)**: While Georgia is predominantly Eastern Orthodox Christian (Georgian Orthodox Church), there are significant Muslim populations, especially in the regions of Adjara (ethnic Georgians who are Muslims) and the Azerbaijani and Ossetian communities. Muslims in Georgia sometimes face discrimination, both socially and politically, as Georgian Orthodox Christianity is dominant in national life. Moreover, religious tensions have also been present in the context of the conflicts with Russia and the perception of Islam's association with Russian influence.

- **Jehovah's Witnesses (свидეტელები იეჰოვას)**: The Jehovah's Witnesses community in Georgia, although recognized as a religion, has faced harassment, legal challenges, and societal rejection. This minority group has been persecuted in the past, and although their situation has improved, they still experience significant discrimination and violence, particularly because their beliefs often put them in conflict with state and societal norms, especially regarding military service and blood transfusions.

- **Other Christian Minorities**: The Georgian Orthodox Church is deeply rooted in the country's identity, and any non-Orthodox Christian groups (including Catholics, Evangelicals, and others) face prejudice. Protestant denominations, in particular, face resistance from both church leaders and the broader public.

4. Women

- **Women (ქალები)**: Although women in Georgia have legal equality, in practice, they often face significant social inequality. Traditional gender roles are strong, and women are frequently marginalized in politics, business, and

public life. Domestic violence remains a widespread problem, and women often face discrimination in the workplace. The feminist movement in Georgia is relatively young but has been growing, and advocates are pushing for stronger protections and reforms in domestic violence laws and gender equality.

- **Victims of Domestic Violence**: Domestic violence is a serious issue in Georgia, particularly in rural areas, where patriarchal norms prevail. Women who are victims of domestic violence are often stigmatized and have limited access to support services. Although recent reforms and international pressure have pushed for stronger protections, the societal attitudes toward women's rights and domestic violence remain conservative.

5. Internally Displaced Persons (IDPs)

- **IDPs from Abkhazia and South Ossetia (შიდსაომოებული პირები)**: After the wars in Abkhazia and South Ossetia, hundreds of thousands of internally displaced persons (IDPs) from these regions moved to other parts of Georgia, mostly to the capital, Tbilisi, and nearby areas. These people often live in poor conditions and struggle with inadequate housing and limited access to healthcare and education. They also face social stigma as being from “conflict zones,” making integration into broader society difficult.

6. Poverty-stricken Groups

- **Rural Poor (სოფლები და სიღარიბე)**: Rural areas in Georgia, particularly in the mountainous regions of the Caucasus, are affected by high levels of poverty, unemployment, and underdevelopment. While the capital, Tbilisi, has seen economic growth in recent years, the rural areas lag far behind in terms of infrastructure, education, and healthcare. People from these areas often face social marginalization, and the migration from rural to urban areas in search of better opportunities is high.

7. Disabled Individuals

- **Persons with Disabilities (შეზღუდული შესაძლებლობების მქონე პირები)**: People with disabilities in Georgia often face both social and institutional discrimination. The country has limited accessibility in public spaces, and there is a lack of adequate services for people with disabilities, including education, employment opportunities, and social integration programs. This group remains largely underrepresented in decision-making and political discourse.

8. Ethnic and Cultural Minorities

- **Mingrelians (მარგალი)**: The Mingrelians, an ethnic subgroup of Georgians, are mostly found in the Samegrelo region. While they are ethnically Georgian, they speak Mingrelian, a language related to Georgian. They sometimes face

discrimination or marginalization, particularly from the central government and Georgian-speaking Georgians, in part because of the perceived difference in language and culture.

- **Laz (ლაზები)**: The Laz people, residing on the Black Sea coast (in Georgia and Turkey), have faced cultural suppression over time, particularly due to pressures from both Georgian and Turkish governments. Although they are culturally close to Georgians, the Laz language and cultural practices are under threat, and the Laz community often finds it difficult to maintain its identity in the face of larger political pressures.

Conclusion

Georgia is a country with diverse ethnic, religious, and social groups, many of which have faced oppression, marginalization, or discrimination. The issues faced by these groups are deeply intertwined with the country's history, political landscape, and cultural traditions. While legal frameworks are evolving, significant social change is still needed to ensure equality and protection for all of Georgia's communities.

In Ethiopia, there are several groups that have historically faced oppression, marginalization, or discrimination based on ethnicity, religion, gender, and socioeconomic status. The situation is complex due to Ethiopia's diverse ethnic, linguistic, and religious makeup. Below, I will outline some of the oppressed groups in Ethiopia, in detail, with a focus on their experiences in the local context.

1. The Oromo People

The Oromo are the largest ethnic group in Ethiopia, making up approximately 35-40% of the population. Despite their numerical majority, they have been historically marginalized, especially under the leadership of the Amhara-dominated Ethiopian Empires and the subsequent Tigray-led EPRDF (Ethiopian People's Revolutionary Democratic Front) government.

- **Historical Oppression**: The Oromo people have faced cultural suppression, land displacement, and political disenfranchisement. Their language, Afaan Oromoo, was banned for many years, and their political representation was limited.

- **Recent Struggles**: In recent years, the Oromo have fought for more political rights, social justice, and recognition, especially under the leadership of the Oromo Federalist Congress and the Oromo Liberation Front (OLF). The protests in 2015–2018, sparked by demands for better political inclusion, are a clear example of their ongoing struggle for equality.

2. The Amhara People

The Amhara are another large ethnic group in Ethiopia, and they historically dominated the political and social structures of the Ethiopian Empire for centuries. However, after the 1974 revolution, the Amhara were ousted from power, and during the Tigray-led government era, their political influence was further diminished.

- **Historical Oppression**: Following the 1974 revolution, the Derg (military junta) abolished the monarchy and promoted a socialist agenda, which marginalized the Amhara in favor of Tigrayan political elites. In recent years, there have been cases of ethnic-based violence targeting the Amhara in the context of regional and ethnic conflicts.
- **Victimization in Regional Conflicts**: Some Amhara communities have been victims of ethnic-based attacks, especially in the context of the Tigray conflict and the conflicts with the Oromo.

3. The Tigray People

The Tigrayans have historically been a powerful ethnic group, especially during the Tigray-led government (EPRDF) from 1991 to 2018. However, the Tigray region (Tigrayans) faced significant persecution after the 2018 political changes and the outbreak of the Tigray War in 2020.

- **Post-2018 Struggles**: Following the fall of the Tigray People's Liberation Front (TPLF)-dominated EPRDF, the Tigray region faced military attacks, human rights violations, and a blockade. The conflict, which started as a power struggle between the TPLF and the central government, evolved into a large-scale humanitarian crisis.

- **Victimization in War**: During the Tigray conflict, reports emerged of widespread atrocities, including massacres, forced displacement, and famine. Millions of people from Tigray have been affected by the conflict.

4. The Sidama People

The Sidama people, primarily residing in the Southern Nations, Nationalities, and Peoples' Region (SNNPR), have long demanded greater political autonomy. In 2019, the Sidama achieved their goal of becoming an autonomous region, but they have faced challenges in terms of land disputes, access to resources, and political representation.

- **Historical Oppression**: The Sidama, like many ethnic groups in southern Ethiopia, were often sidelined in national politics and suffered from marginalization under previous Ethiopian regimes.
- **Recent Struggles**: Following their push for a referendum and regional autonomy, the Sidama have faced challenges regarding the implementation of their new status, especially in terms of local governance and resource distribution.

5. Ethnic Minorities in the Gambella and Benishangul-Gumuz Regions

Ethiopia’s Gambella and Benishangul-Gumuz regions are home to several ethnic minorities, including the Anuak, Nuer, and Gumuz. These communities have historically been marginalized both politically and economically.

- **Gambella**: The Anuak people of Gambella have faced violence from both government forces and rival ethnic groups. The region has been heavily militarized, and there have been reports of massacres, displacement, and the destruction of villages.
- **Benishangul-Gumuz**: The Gumuz people of this region have faced marginalization, with limited access to education, healthcare, and political representation. The region has also been a site for ethnic conflicts and violence, particularly between the Gumuz and other ethnic groups.

6. Women and Gender Minorities

Women in Ethiopia, particularly in rural areas, have faced discrimination in almost every aspect of society, including education, health, and employment. Gender-based violence, including early marriage, female genital mutilation (FGM), and domestic violence, remain prevalent in various parts of the country.

- **Gender-Based Violence**: While there has been some progress in terms of legal protections for women, such as the 2004 Family Law, in practice, women are still subjected to numerous traditional practices that undermine their rights.
- **Women in Politics**: Women's participation in politics remains low, although there have been some strides toward gender equality, including the election of female cabinet ministers and the appointment of the first female president, Sahle-Work Zewde, in 2018.

7. Religious Minorities

Ethiopia is a deeply religious country, with the majority of the population identifying as Ethiopian Orthodox Christians, followed by Muslims and various Protestant denominations. Religious minorities, such as the Jehovah's Witnesses and non-religious individuals, have faced social exclusion and discrimination.

- **Persecution of Religious Minorities**: The Ethiopian Orthodox Church has historically held significant political power, and some religious minorities face pressure to conform to Orthodox Christian traditions. Muslims in some areas have experienced discrimination and marginalization, especially in regions where there is significant political and social tension.

8. The Afar People

The Afar people, predominantly found in the northeastern part of Ethiopia, are another group that has faced marginalization, particularly in terms of political representation and access to resources.

- **Historical Oppression**: The Afar region is geographically isolated, and the people have faced economic deprivation, poor infrastructure, and underdevelopment. In addition, the Afar have

been involved in territorial disputes with neighboring groups such as the Issa Somali.

- **Recent Struggles**: The Afar have also been affected by regional conflicts, especially in the context of the war in Tigray, where Afar militias have clashed with forces from the Tigray region, leading to casualties and displacement.

Conclusion

Ethiopia is a country of immense ethnic and cultural diversity, and the groups mentioned above have all experienced various forms of oppression or marginalization. While the situation is improving in some areas, challenges such as ethnic tensions, political instability, and human rights violations continue to affect these communities. The Ethiopian government and various civil society organizations are working toward peace and justice, but it remains a complex and ongoing process.

In Germany, like many countries, various groups face social, economic, and political oppression. These groups can be defined in terms of their ethnicity, religion, gender, sexual orientation, disability, or other social factors. Below is a detailed overview of some of the most notable oppressed groups in Germany, including their local names and characteristics:

1. People with Migration Background (Menschen mit Migrationshintergrund)

- **Definition**: This term refers to people who, or whose parents, have a foreign background or migrated to Germany. This group includes descendants of Turkish immigrants, refugees from war-torn regions, as well as people from Eastern Europe, North Africa, and other parts of the world.
- **Challenges**: People with a migration background in Germany face challenges such as discrimination in the labor market, education, housing, and media representation. Additionally, certain immigrant groups, especially those from Muslim-majority countries (e.g., Turkish and Arab populations), often experience prejudice and exclusion.
- **Local Names**:
  - **Türken** (Turks) – Often used to describe people of Turkish descent, but sometimes in a derogatory sense.

    - **Araber** (Arabs) – Refers to people of Arabic descent, often used in a generalized way, sometimes with negative connotations.
    - **Sinti und Roma** – A term for the Romani people, often marginalized and historically oppressed in Germany.

2. Muslim Communities

- **Definition**: Muslims are one of the largest religious minorities in Germany. While the majority of Muslims in Germany are of Turkish origin, there are also significant numbers of Arabs, Kurds, and other Muslim groups.
- **Challenges**: Muslims often face discrimination, especially in the context of growing right-wing nationalism and xenophobia. They may experience Islamophobia, hate crimes, and social exclusion. Issues like the wearing of headscarves (Hijab) by women or the construction of mosques are controversial in certain parts of society.
- **Local Names**:
    - **Moslems / Muslime** – Common German terms for Muslims.
    - **Kopftuchträgerin** – Referring to women who wear headscarves, who may face particular forms of discrimination.

3. Black People (Schwarze Menschen)

- **Definition**: Black people in Germany, including those with African or Afro-German ancestry, are often marginalized. Historically, Germany has had little interaction with Africa in comparison to countries like France or the UK, leading to challenges with racism and cultural integration.
- **Challenges**: Black Germans face systemic racism, including discrimination in housing, education, and employment. Afro-Germans, in particular, face societal stereotyping and are often invisible in mainstream media and cultural discussions.
- **Local Names**:
    - **Schwarze** – The German term for Black people, though this term can sometimes be used with racial connotations.
    - **Afro-Deutsche** (Afro-Germans) – Referring to Germans of African descent, a term that acknowledges both their African heritage and German identity.

4. LGBTQ+ Community (Lesben, Schwule, Bisexuelle, Transgender)

- **Definition**: LGBTQ+ people in Germany face different degrees of acceptance and challenges. Despite legal advancements such as the legalization of same-sex marriage (2017), LGBTQ+ individuals still encounter discrimination, particularly in rural areas or among conservative groups.
- **Challenges**: Homophobia, transphobia, and discrimination in employment, housing, and public spaces are significant issues. The transgender

community, in particular, faces bureaucratic hurdles, lack of recognition, and violence.

- **Local Names**:
  - **Schwule** (Gay men) – Refers to homosexual men.
  - **Lesben** (Lesbians) – Refers to homosexual women.
  - **Transgender / Trans** – Used to describe individuals whose gender identity does not align with their assigned sex at birth.

5. People with Disabilities (Menschen mit Behinderung)

- **Definition**: People with physical or mental disabilities in Germany face significant social and structural barriers, including limited access to employment, education, and public spaces.
- **Challenges**: They often encounter prejudice, stereotypes, and discrimination in various aspects of life, including healthcare, employment, and education. Physical infrastructure in Germany is often not fully accessible to individuals with mobility impairments.
- **Local Names**:
  - **Behindert** – The common term for people with disabilities, but it can be used in a stigmatizing way. There is an increasing push to use more respectful terminology.
  - **Rollstuhlfahrer** – Referring to individuals who use wheelchairs, highlighting one specific type of disability.

6. Refugees and Asylum Seekers (Flüchtlinge)

- **Definition**: Refugees and asylum seekers in Germany, particularly those coming from conflict zones in Syria, Afghanistan, Iraq, and parts of Africa, face significant challenges in integration, legal recognition, and acceptance.
- **Challenges**: Many refugees face long waiting times for asylum decisions, limited access to social services, and discrimination. There is also a growing anti-refugee sentiment in parts of society, fueled by political parties like the Alternative for Germany (AfD).
- **Local Names**:
  - **Flüchtlinge** – The German term for refugees or asylum seekers.
  - **Asylbewerber** – Refers specifically to individuals applying for asylum in Germany.

7. Sinti and Roma (Sinti und Roma)

- **Definition**: The Sinti and Roma are two distinct ethnic groups with a common origin in South Asia, but they are often grouped together under the umbrella term "Gypsies." They have faced centuries of persecution across Europe, including the Holocaust.
- **Challenges**: Sinti and Roma face discrimination, stereotyping, and social exclusion. They are often targeted by hate speech, and there is a long history

of social marginalization in Germany. They have limited access to education and employment.

- **Local Names**:
  - **Sinti** – A subgroup of the Romani people primarily found in Germany and surrounding countries.
  - **Roma** – The larger ethnic group, often used to describe people from Eastern and Southern Europe, as well as those who migrated from the Balkans.

8. Women (Frauen)

- **Definition**: While Germany is one of the more progressive countries in terms of women's rights, women still face challenges, particularly in terms of gender equality in the workplace, underrepresentation in politics, and gender-based violence.
- **Challenges**: Women often encounter the gender pay gap, higher rates of poverty, and the burden of unpaid care work. Domestic violence, sexual harassment, and the underrepresentation of women in leadership positions remain significant concerns.
- **Local Names**:
  - **Frauen** – The general term for women.
  - **Feministinnen** – Women who advocate for feminist causes, often fighting for equal rights and opportunities.

9. Jewish Community (Jüdische Gemeinde)

- **Definition**: Although Germany has made significant strides in confronting its Nazi past, Jewish people still face incidents of anti-Semitism, which have seen an uptick in recent years.
- **Challenges**: Jews in Germany may face anti-Semitic rhetoric, hate crimes, and stereotyping. There is also growing concern over the rise of anti-Semitism from both the far-right and Islamist extremists.
- **Local Names**:
  - **Juden** – The German term for Jews.
  - **Jüdische Gemeinde** – Refers to Jewish communities or organizations in Germany.

10. Indigenous and Non-European Minorities

- **Definition**: Although Germany does not have indigenous populations in the same sense as other countries like Canada or Australia, there are marginalized groups from non-European backgrounds who often face unique forms of discrimination and exclusion.
- **Challenges**: These groups may struggle with assimilation, racism, and lack of cultural recognition in mainstream society.
- **Local Names**:

- **Asiaten** – Refers to people of Asian descent, often used generically, though sometimes carrying a stereotype.
- **Afrikaner** – Refers to people of African descent, but may be used in ways that generalize or stereotype different African ethnicities.

In Germany, the fight for equality and the recognition of these groups' rights continues, though the level of social integration and acceptance varies significantly across different regions. The country's history of discrimination and its ongoing efforts to address these issues make it a critical case study in how diverse societies confront systemic oppression.

In Ghana, like in many other countries, there are various social, cultural, and economic groups that may face challenges, discrimination, or marginalization. These oppressed or vulnerable groups are often defined by factors such as ethnicity, gender, socioeconomic status, religion, disability, or geographic location. Here's an overview of some of these groups and their specific contexts, including local names and terms where applicable:

1. Ethnic Minority Groups

Ghana is home to several ethnic groups, and although the country has a rich cultural diversity, some smaller ethnic groups are marginalized in terms of access to power, resources, or social mobility.

The Dagombas (Dagombas)

- **Region:** Northern Ghana, particularly the Northern Region.
- **Challenges:** Historically, the Dagombas have faced political and economic disadvantages due to the dominance of the Akan people in the southern part of the country. This imbalance in power has often translated into underdevelopment in the northern regions where the Dagombas reside. Additionally, they have sometimes experienced stigmatization or exclusion in national discourse.

The Konkombas (Konkombas)

- **Region:** Northern Ghana, particularly in the Northern and Upper East Regions.
- **Challenges:** The Konkombas are often considered to be socially and economically marginalized. They have historically faced land disputes and violent conflicts, including with other ethnic groups such as the Nanumbas and Dagombas. This marginalization is also seen in terms of limited representation in government and leadership positions.

The Ewe People (Ewe)

- **Region:** Volta Region (Southeast Ghana).

- **Challenges:** Although the Ewe people are one of the larger ethnic groups in Ghana, they have faced political and economic exclusion. Historically, they were affected by the division of the Volta Region after independence, with part of the Ewe-speaking population being incorporated into neighboring Togo. Their political influence is often overshadowed by the dominant Akan ethnic groups.

2. Religious Minorities

Ghana is a predominantly Christian and Muslim country, with smaller populations of indigenous African religious practitioners. While religious tolerance is often promoted, there are instances of discrimination, particularly toward those from minority religions.

Indigenous Believers

- **Region:** Nationwide, especially in rural areas.
- **Challenges:** Traditional African religions, which are practiced by smaller groups across Ghana, often face neglect or prejudice. Indigenous religious practitioners (such as followers of the **Akom** religion or other local belief systems) are sometimes marginalized in favor of the country's two dominant religions, Christianity and Islam.

The Ahmadiyya Muslims

- **Region:** Nationwide.
- **Challenges:** The Ahmadiyya Muslim community in Ghana, though officially recognized, sometimes faces discrimination from other more orthodox Muslim groups who view them as non-Muslims due to theological differences. They may experience exclusion or prejudice in certain social or religious settings.

3. Women and Gender Minorities

Although gender equality is a national goal, women and gender minorities in Ghana continue to face societal challenges, including discrimination, violence, and limited access to resources.

Women

- **Region:** Nationwide, with some concentration in rural areas.
- **Challenges:** Gender-based violence, limited access to education, and economic opportunities remain major challenges for women in Ghana. In rural areas, early marriage, child labor, and inadequate access to healthcare disproportionately affect women. Even in urban areas, women are often underrepresented in leadership positions.

LGBTQ+ Community

- **Region:** Nationwide.

- **Challenges:** The LGBTQ+ community in Ghana faces significant social and legal challenges. Homosexuality is criminalized under Ghanaian law, and LGBTQ+ individuals often face harassment, violence, and stigmatization. Due to societal attitudes, many LGBTQ+ individuals remain in the closet and experience discrimination in various aspects of life, including employment, healthcare, and education.

4. People with Disabilities

People with disabilities in Ghana face significant social and physical barriers that hinder their full participation in society.

Persons with Disabilities (PWDs)

- **Region:** Nationwide.
- **Challenges:** Despite legislative efforts, such as the Persons with Disability Act of 2006, PWDs often face discrimination in education, employment, and access to public services. Many public buildings lack accessibility features, and societal attitudes can lead to exclusion and stigmatization of people with disabilities, particularly in rural communities.

5. Poor and Rural Communities

While poverty is an issue nationwide, there is a notable divide between urban and rural areas in terms of access to resources and opportunities.

Rural Populations

- **Region:** Northern, Upper East, Upper West, and parts of the Volta Region.
- **Challenges:** Rural communities in Ghana face challenges related to inadequate infrastructure, limited access to quality healthcare and education, and a lack of economic opportunities. People in these regions, especially women and children, are more likely to be affected by poverty, and they have less political representation compared to urban populations.

The "Zongo" Communities

- **Region:** Primarily in urban areas, especially in the northern parts of Accra and Kumasi.
- **Challenges:** Zongo communities are often home to migrant Muslim populations, primarily from northern Ghana or neighboring countries like Burkina Faso, Mali, and Niger. These communities often face poverty, limited access to education, and unemployment. Additionally, they are sometimes stigmatized as being associated with crime and extremism.

6. Internal Migrants

Migrants from rural areas who move to urban centers like Accra, Kumasi, and Takoradi are sometimes marginalized in both social and economic terms.

The "Kayayei" (Head Porters)

- **Region:** Urban centers, particularly Accra.
- **Challenges:** Kayayei are young women who migrate from rural areas to cities to work as head porters, carrying goods for vendors in markets. These women often face exploitation, harassment, and abuse. They live in poor conditions and have limited access to education and healthcare. The social stigma surrounding their work further isolates them from the broader urban population.

7. Immigrant Communities

Ghana has a significant population of immigrants from neighboring West African countries, and they may experience marginalization in terms of social integration and legal recognition.

Refugees and Migrants

- **Region:** Urban centers like Accra, Tema.
- **Challenges:** Ghana hosts refugees from conflict zones like Côte d'Ivoire, Liberia, and Togo. Although Ghana has relatively welcoming refugee policies, refugees often live in poor conditions with limited access to basic services. Xenophobia and social exclusion can affect their ability to integrate into the local society.

In conclusion, the oppressed and marginalized groups in Ghana are diverse and are often defined by a mix of ethnicity, religion, gender, disability, geographic location, and socioeconomic status. These groups face systemic and social challenges, but there are ongoing efforts from both the government and civil society to address these disparities and promote social inclusion.

In Greece, various groups have experienced marginalization or oppression due to social, cultural, ethnic, and political factors. Below are some key oppressed or historically marginalized groups, along with local names and details:

1. Roma (Gypsies)

- **Local Name**: Ρομά (Romá) or Τσιγγάνοι (Tsigánoi)
- **Background**: The Roma, often referred to as "Gypsies," have been historically marginalized and discriminated against in Greece, as in many other European countries. They are often stereotyped as nomadic and poor, although many Roma in Greece are now settled. They face significant challenges such as limited access to education, healthcare, and housing. They are also frequently victims of police harassment and social exclusion.
- **Challenges**: Roma communities often live in informal settlements with inadequate living conditions. There are also barriers to employment, and many Roma children drop out of school early due to systemic discrimination.

2. Migrant and Refugee Communities

- **Local Name**: Μετανάστες (Metanáste̱s) – Immigrants, Πρόσφυγες (Prósfyges) – Refugees
- **Background**: Greece is both a destination and a transit country for migrants and refugees, particularly from regions like the Middle East, Africa, and South Asia. As Greece is part of the European Union, many refugees and migrants come here seeking asylum, often with the hope of continuing to other European countries. However, many face harsh living conditions in overcrowded camps, legal uncertainty, and discrimination.
- **Challenges**: Refugees and migrants in Greece face challenges such as inadequate asylum procedures, racism, poor living conditions, and exploitation. The ongoing refugee crisis, particularly since 2015, has exacerbated tensions regarding the treatment of these groups.

3. Muslim Minority in Thrace

- **Local Name**: Μουσουλμανική Μειονότητα (Mousoulmanikí Meionótita)
- **Background**: The Muslim minority in the region of Thrace (in northern Greece) is recognized as a religious minority under the Treaty of Lausanne (1923). This group includes both ethnic Turks (who make up the majority of the minority), as well as smaller groups of Pomaks and Roma. Historically, they have faced challenges in terms of religious freedom, access to education, and integration into the broader Greek society.
- **Challenges**: The Muslim minority often faces discrimination, and there are ongoing tensions regarding the appointment of muftis (Islamic religious leaders). Turkish nationalism and issues related to the relationship between Greece and Turkey can complicate the social integration of this community. In addition, there is concern over the unequal quality of education, as many Muslim children attend schools with lower standards, and some groups face restrictions on the building of mosques.

4. LGBTQ+ Community

- **Local Name**: ΛΟΑΤΚΙ+ (LGBTQI+)
- **Background**: While LGBTQ+ rights have improved significantly in Greece over the past few decades, the community still faces significant discrimination, particularly in rural areas. Legal recognition for same-sex couples was granted in 2015, and anti-discrimination laws exist, but societal attitudes can still be hostile. Homophobia, transphobia, and violence against LGBTQ+ individuals remain serious issues.
- **Challenges**: Despite legal progress, there is still considerable social stigma, especially in conservative or religious communities. Transgender individuals, in particular, face hurdles in accessing healthcare, legal recognition, and social acceptance. Hate crimes against LGBTQ+ individuals, though less frequent than in the past, are still a problem.

5. Asylum Seekers and Stateless People

- **Local Name**: Πρόσφυγες (Prósfyges) – Refugees
- **Background**: Greece has a large number of asylum seekers, particularly from countries like Syria, Afghanistan, and Iraq. Many asylum seekers in Greece face prolonged periods in camps while their applications are processed. Stateless people, especially from the broader Middle Eastern or African regions, can face even more severe difficulties in navigating Greece's legal and bureaucratic systems.
- **Challenges**: Asylum seekers and stateless individuals often experience delays in asylum processing, inadequate housing, poor sanitation in refugee camps, and the threat of deportation. There is also limited access to employment and social services, and the lack of legal documentation makes integration into Greek society extremely difficult.

6. Ethnic Greeks from the Diaspora (especially Pontic Greeks)

- **Local Name**: Πόντιοι (Póntioi)
- **Background**: Pontic Greeks are an ethnic Greek group originating from the Black Sea region, particularly from the area around the Turkish city of Trabzon. Following the Greco-Turkish War (1919-1922) and the subsequent population exchange between Greece and Turkey, many Pontic Greeks were forced to migrate to Greece. They often faced cultural and linguistic discrimination, especially in the early years of settlement.
- **Challenges**: While the Pontic Greek community is now well-established in Greece, the group often faces marginalization, especially due to their distinct dialect and cultural practices. There have been efforts to preserve their heritage, but they continue to experience identity struggles in a predominantly Greek-speaking society.

7. Persons with Disabilities

- **Local Name**: Άτομα με Αναπηρία (Átoma me Anapiría)
- **Background**: Individuals with physical, intellectual, or sensory disabilities face significant barriers in Greece, despite some legal frameworks being in place to protect their rights. Social stigma, inadequate public infrastructure (e.g., accessibility in public spaces), and limited job opportunities contribute to their oppression.
- **Challenges**: People with disabilities often face exclusion from social, educational, and employment opportunities. The accessibility of buildings, transportation, and public spaces is often inadequate, and there is insufficient state support in terms of resources and services for their integration into society.

8. Albanians (Ethnic Albanians and Immigrants from Albania)

- **Local Name**: Αλβανοί (Alvaní)

- **Background**: Albanians represent one of the largest immigrant groups in Greece, particularly after the fall of communism in Albania in the early 1990s. Many Albanians who arrived in Greece during this period faced discrimination, but over time, the community has integrated into Greek society, especially in urban areas.
- **Challenges**: Albanian immigrants often face social prejudice, and despite the fact that many have become citizens, they still experience bias and stereotyping. Those without legal documentation are particularly vulnerable to exploitation in the job market.

9. Women (Gender Inequality)

- **Local Name**: Γυναίκες (Yinaíkes)
- **Background**: Like many countries, Greek women have historically been oppressed, particularly in rural areas. Although Greece has made significant strides in gender equality (with women obtaining the right to vote in 1952 and legal protections against gender discrimination), women still face challenges in terms of equal pay, job opportunities, and protection from violence.
- **Challenges**: Women in Greece continue to face issues like domestic violence, sexual harassment, and economic inequality. In rural areas, patriarchal traditions can also place additional restrictions on women’s rights and freedoms.

10. Jews (Jewish Community)

- **Local Name**: Εβραίοι (Evraíoi)
- **Background**: The Jewish community in Greece is one of the oldest in Europe, particularly concentrated in Thessaloniki. During the Holocaust, the majority of Greek Jews were deported and killed in Nazi concentration camps. Though the community has recovered somewhat, they continue to face anti-Semitic incidents.
- **Challenges**: Anti-Semitic sentiments and incidents of discrimination still affect the Jewish community, especially in terms of stereotypes and hate crimes. Some Jewish landmarks and synagogues are targeted by neo-Nazi or far-right groups.

Conclusion

These groups, although diverse in terms of their origins, cultures, and histories, all face varying degrees of marginalization in Greek society. While Greece has made strides in addressing issues such as discrimination and legal rights for minorities, significant challenges remain in terms of social integration, economic opportunities, and access to basic services. The persistence of prejudice, insufficient legal enforcement, and economic inequalities continue to affect the daily lives of these marginalized communities.

In Grenada, like in many countries, various groups have historically faced oppression based on factors such as race, class, gender, and socio-political status. The effects of colonialism, slavery, and the struggle for independence have shaped the experiences of different groups within the island. Below is a detailed examination of some of the key oppressed groups in Grenada, with local names and context where applicable:

1. Afro-Grenadians (African Descendants)

- **Historical Context**: The majority of Grenada's population is of African descent, stemming from the forced migration of Africans through the transatlantic slave trade. Slavery was abolished in 1834, but the legacy of inequality and oppression persists.
- **Current Issues**: Afro-Grenadians continue to face structural inequalities, including limited access to wealth, resources, and opportunities. Although the country has made progress, issues such as systemic racism, poverty, and limited representation in higher economic echelons remain.
- **Local Name**: The Afro-Grenadian population is often simply referred to as "Grenadians" in the general context, but they are commonly understood to be descendants of enslaved Africans brought to the island during the colonial period.

2. Carriacou and Petite Martinique Islanders (Caribbean or "Carriacouans" and "Petite Martinians")

- **Historical Context**: The people of Carriacou and Petite Martinique, two smaller islands within the nation of Grenada, have distinct cultural identities. They have been historically marginalized in terms of political power, economic development, and infrastructure compared to the mainland population.
- **Current Issues**: Islanders often face underdevelopment and lack of resources compared to Grenada's larger mainland. Their voices and concerns are sometimes underrepresented in national politics and decision-making processes.
- **Local Names**: Carriacouans and Petite Martinians (sometimes called "Islanders" in daily discourse) are the local names used to refer to the populations of these islands.

3. Indigenous People (The Kalinago People)

- **Historical Context**: The original inhabitants of Grenada were the Kalinago, also known as the Caribs. Following the colonization of the Caribbean by Europeans, the Kalinago population was decimated by violence, disease, and displacement.
- **Current Issues**: While there is some recognition of their historical importance, the Kalinago people, if they still exist in significant numbers on Grenada, are often marginalized. The island does not have a distinct, officially

recognized indigenous group today, though some descendants may still exist and identify as such.

- **Local Names**: The term “Carib” or “Kalinago” is used to refer to the indigenous groups, though they are no longer a prominent population on Grenada today.

4. Women (Gender Inequality)

- **Historical Context**: Like many parts of the world, women in Grenada have historically been oppressed through patriarchal systems. This includes a lack of equal access to education, political representation, and economic opportunities.
- **Current Issues**: Though progress has been made, gender-based violence remains a significant issue, with women often being the victims of domestic abuse, sexual violence, and economic exploitation. Women also face challenges in accessing leadership roles in government and the corporate sector.
- **Local Names**: There is no specific term to identify women as a separate oppressed group in everyday language, but their issues are often discussed under terms like "gender inequality" or "women’s rights."

5. LGBTQ+ Community

- **Historical Context**: Homosexuality has been criminalized in Grenada under laws inherited from British colonial rule. These laws, though no longer actively enforced, have created an environment where LGBTQ+ individuals face societal stigma and discrimination.
- **Current Issues**: LGBTQ+ individuals in Grenada experience significant challenges such as social exclusion, harassment, and violence. There are no specific legal protections against discrimination on the basis of sexual orientation or gender identity. Public discourse often reflects conservative and religious views that stigmatize non-heteronormative sexualities.
- **Local Names**: While the terms "LGBTQ+" or "gay" are used, local terms such as "batty man" (a derogatory term for gay men) and "lez" (used pejoratively for lesbian women) reflect the societal stigma around sexual minorities in the region.

6. The Poor and Working-Class

- **Historical Context**: Social and economic inequalities have existed in Grenada for centuries, with the descendants of enslaved Africans and laborers facing systemic disadvantages. Despite gains in independence, many of the poor still live in underdeveloped conditions.
- **Current Issues**: There is a significant divide between the wealthiest citizens and the working class. Many of the poorer citizens live in rural areas or informal settlements, often lacking access to education, healthcare, and housing.

- **Local Names**: These groups are typically referred to as "the poor," "the working class," or "the marginalized."

7. Rastafari Community

- **Historical Context**: The Rastafari movement emerged in the 1930s, drawing from Afrocentric religious and political ideologies, particularly those of Marcus Garvey and the idea of repatriation to Africa. It grew in significance through the Caribbean, including Grenada.
- **Current Issues**: Rastafari individuals have faced discrimination, particularly regarding their religious beliefs, dreadlocks (which are seen as a cultural symbol), and the use of marijuana. Rastafari practitioners continue to advocate for greater social equality and recognition of their religious practices.
- **Local Names**: Known locally as “Rastas,” they are a distinct group with their own religious, cultural, and political identity.

8. Grenadian Migrants (particularly in the diaspora)

- **Historical Context**: Migration from Grenada has been a common response to economic hardship, especially to places like the United States, the United Kingdom, and Canada. Those who leave often face challenges of being away from their homeland while navigating racism and discrimination in the diaspora.
- **Current Issues**: Grenadians in the diaspora sometimes face systemic oppression in their host countries, such as racial profiling, barriers to social mobility, and struggles with legal immigration status.
- **Local Names**: Grenadian migrants are often referred to as "expats" or "diaspora members" in discussions about migration, although many of these individuals maintain strong ties to Grenada.

Conclusion

These groups in Grenada face challenges related to identity, socio-economic inequality, and political marginalization. While Grenada has made significant strides since its independence, including efforts to address issues of race and gender, certain populations continue to struggle for equal rights and opportunities. Societal change in these areas remains a work in progress, with a strong focus on equity, representation, and social justice.

In Guatemala, several groups face oppression due to historical, social, and political factors. These groups are often marginalized, excluded from access to resources, or subjected to violence and discrimination. Below is a detailed overview of some of the oppressed groups in Guatemala, including their local names and the issues they face:

1. Indigenous Peoples

Indigenous groups are the most oppressed and marginalized in Guatemala. They make up a significant portion of the population, with estimates varying from 40% to 60%, depending on the definition of indigenous identity.

Key Indigenous Groups:

- **Maya (Los Mayas)**: The largest indigenous group, consisting of several subgroups with distinct languages, traditions, and customs. These include:
  - **K'iche' (Quiché)**: A large indigenous group that speaks the K'iche' language and is located primarily in the western highlands.
  - **Q'eqchi' (Kekchí)**: One of the largest indigenous groups, concentrated in the Alta Verapaz and eastern Guatemala.
  - **Mam**: Indigenous people in the western highlands, particularly in areas like San Marcos.
  - **Kaqchikel**: A prominent group found around the Lake Atitlán region in the central highlands.
  - **Tz'utujil**: Inhabiting the area around Lake Atitlán.
  - **Ixil**: Living in the central highlands, particularly in the region of the Ixil Triangle.

Issues They Face:

- **Land Disputes**: Indigenous communities often face land dispossession due to large-scale agricultural and mining projects, as well as encroachment by wealthier landowners.
- **Discrimination**: Indigenous people often face systemic racism and social exclusion. They are frequently seen as inferior, and their languages and traditions are undervalued.
- **Economic Inequality**: Indigenous people are disproportionately poor and have limited access to education, healthcare, and employment opportunities.
- **Violence and Human Rights Violations**: Indigenous activists and leaders are often targets of violence, especially when they stand up against land grabs or extractive industries. The civil war (1960-1996) disproportionately affected indigenous populations, who were targeted by the military as suspected guerrilla sympathizers. The scars of that period remain.

2. Afro-Guatemalans (Afrodescendientes)

Afro-Guatemalans, also referred to as **Garífunas** (in coastal regions) or **Afrodescendientes** (descendants of African slaves), face discrimination and marginalization in both rural and urban settings.

Key Communities:

- **Garífuna**: Afro-Indigenous people who are primarily found along the Caribbean coasts, in departments like Izabal, as well as in some parts of Honduras and Belize. The Garífuna language is a mix of African, Arawakan, and Carib influences.

Issues They Face:

- **Discrimination and Racism**: Afro-Guatemalans often experience racial prejudice and are excluded from mainstream society.
- **Economic Marginalization**: Like Indigenous communities, Afro-Guatemalans often live in poverty, with limited access to educational and economic opportunities.
- **Cultural Erosion**: The Garífuna people, in particular, have faced cultural marginalization and a loss of traditional practices and languages due to centuries of colonization and racism.

3. Rural Poor and Peasant Farmers (Campesinos)

The **Campesinos** are the rural poor, including smallholder farmers who often live in remote areas far from political centers. Many of these people are of Indigenous descent, though there are also Ladino (non-Indigenous) peasants.

Issues They Face:

- **Land Inequality**: Historically, the majority of land in Guatemala was concentrated in the hands of a few wealthy families. Peasant farmers often work on small plots of land with minimal resources and are vulnerable to displacement due to large commercial farming or corporate interests.
- **Lack of Support**: Farmers often lack access to credit, technology, and education, making it difficult for them to improve their farming practices and improve their living conditions.
- **Violence and Threats**: Campesinos who resist land grabs or push for land reform often face threats, harassment, and even assassination, especially from large corporations involved in agribusiness, mining, or hydroelectric power projects.

4. Women (Women and Gender Minorities)

Guatemala has high rates of gender inequality, with women, particularly Indigenous women, facing multiple forms of oppression.

Issues They Face:

- **Gender-Based Violence**: Femicide and domestic violence are widespread, and impunity rates for such crimes are high. Indigenous women are particularly vulnerable to violence and often lack legal recourse.
- **Economic Disparities**: Women, especially in rural areas, face discrimination in access to education, healthcare, and employment. Many are limited to low-paying and unstable jobs, often in agriculture or informal sectors.
- **Political Exclusion**: Women, especially in rural and Indigenous areas, are underrepresented in politics and decision-making positions.

- **Reproductive Rights**: Access to reproductive healthcare is limited, and Indigenous women often face cultural barriers to accessing contraception and maternal care.

5. LGBTQ+ Community

Guatemala's LGBTQ+ community, particularly trans and gay individuals, faces significant discrimination and violence.

Issues They Face:

- **Social Stigma**: Homophobia and transphobia are widespread, and LGBTQ+ individuals often face rejection from their families and communities.
- **Violence and Hate Crimes**: Transgender people, in particular, face high rates of violence, including murder. The authorities often do not adequately investigate these crimes.
- **Lack of Legal Protection**: While the country does not explicitly criminalize homosexuality, LGBTQ+ individuals are not protected by law from discrimination in areas such as employment, healthcare, and housing.

6. Urban Poor (Ladinos in Urban Areas)

The **Ladinos** (the non-Indigenous population, often of mestizo or mixed heritage) in urban areas face economic hardship, though they are typically not as oppressed as rural Indigenous populations.

Issues They Face:

- **Economic Disparities**: Many Ladinos in urban areas, particularly in Guatemala City, live in poverty or are part of the informal economy, with limited access to decent housing, education, and healthcare.
- **Gang Violence**: Urban areas suffer from high levels of violence, including gang-related crime, which affects both poor and middle-class communities.

7. Political Dissidents and Human Rights Defenders

Human rights defenders, journalists, and political dissidents in Guatemala face threats, violence, and even assassination due to their opposition to government policies or corporate interests.

Issues They Face:

- **Threats and Violence**: Activists who defend land rights, environmental justice, and Indigenous rights are often threatened or murdered by state forces or private interests (e.g., companies linked to agribusiness or mining).
- **Impunity**: Many of these cases remain unresolved due to weak rule of law and corruption in the judicial system.

Conclusion

In Guatemala, various groups—Indigenous peoples, Afro-Guatemalans, rural peasants, women, the LGBTQ+ community, and political dissidents—face ongoing oppression, which is rooted in a combination of historical, social, and political factors. These groups struggle for equality, recognition, and basic human rights, often against a backdrop of systemic racism, economic inequality, and political violence. Their resistance to oppression continues to shape the social and political landscape of the country.

In Guinea, various social, ethnic, and political groups experience oppression and marginalization. These groups are subjected to various forms of discrimination, whether based on ethnicity, gender, religion, or economic status. Below are some of the key oppressed groups in Guinea, along with local terms and a detailed exploration of their challenges:

1. Ethnic Minorities

Guinea is a multi-ethnic society with several ethnic groups. While the three main ethnic groups—**Malinké**, **Fula (Fulani)**, and **Susu**—are dominant, there are other smaller ethnic groups that often face social and political marginalization.

a) The Peuls (Fulani/Fula)

- **Local Name**: **Fulɓe**
- **Challenges**: The Fula (Fulani) are one of the largest ethnic groups in Guinea, but they are often perceived as politically marginalized. Historically, the Fula have been involved in pastoralism and agriculture, and they have faced discrimination due to their nomadic lifestyle. The community often feels excluded from political power, especially in regions where other ethnic groups hold more political influence. In rural areas, they are often economically disadvantaged and may also face difficulties in accessing education and healthcare.

b) The Kissi

- **Local Name**: **Kissi**
- **Challenges**: The Kissi people, primarily living in the southeastern part of Guinea, have faced economic and political marginalization. They are often sidelined in national politics, as power has historically been concentrated in the hands of the larger ethnic groups like the Malinké and Susu. Despite their rich cultural heritage, they often lack access to the political and economic benefits of the state.

c) The Maninka (Malinké)

- **Local Name**: **Malinké**
- **Challenges**: While the Malinké are one of the larger ethnic groups, they too face challenges, particularly in relation to regional disparities. Those in rural areas may experience underdevelopment, lack of access to services, and discrimination from urban elites.

d) Other Ethnic Minorities (Toma, Baga, etc.)

- **Local Name**: **Toma, Baga, Kpelle, etc.**
- **Challenges**: Smaller groups like the Toma, Baga, and others, typically found in Guinea’s rural interior, often face oppression in the form of limited political representation and economic neglect. They are frequently sidelined in national discussions, with their cultural practices and languages less recognized or preserved.

2. Women and Gender Minorities

Guinea has a deeply patriarchal society, where women often face systemic discrimination. Though there have been improvements in recent years, many women still struggle with issues of inequality and violence.

a) Women

- **Challenges**: Women in Guinea face significant barriers to education, healthcare, and economic participation. Many are expected to prioritize domestic duties over personal or professional development, and they have limited access to leadership roles. Early marriage, forced marriage, and female genital mutilation (FGM) are widespread issues affecting women, particularly in rural areas. There are also high rates of gender-based violence, and women often struggle to access justice or support.

b) LGBTQ+ Community

- **Challenges**: Homosexuality is illegal in Guinea, and LGBTQ+ individuals often face severe social ostracism, discrimination, and legal persecution. The government does not protect the rights of LGBTQ+ people, and societal views are generally conservative, leading to significant challenges in terms of safety, mental health, and access to services.

3. Religious Minorities

Guinea is predominantly Muslim (approximately 85-90% of the population), and Islam plays a central role in the country's identity. However, there are smaller Christian and indigenous religious communities that can experience discrimination.

a) Christians (mainly in the Forest Region)

- **Local Name**: **Chrétiens**
- **Challenges**: Christians in Guinea, while a minority, mainly live in the southeastern Forest Region. They can face social exclusion, especially in regions dominated by Muslim populations. Tensions between Muslim and Christian communities, although generally peaceful, can sometimes escalate, particularly around political or ethnic lines. Christian communities may also experience difficulty accessing political power and resources.

b) Indigenous Religious Groups

- **Local Name**: **Pagan communities**
- **Challenges**: Indigenous religious practices are often marginalized and viewed with suspicion by both the Muslim and Christian populations. These groups tend to live in rural areas and are at risk of losing their cultural practices to the dominance of the more established religions.

4. Rural and Poor Populations

Guinea remains one of the poorest countries in West Africa, with significant inequalities between urban and rural areas. Those in rural areas, regardless of ethnicity or gender, face severe economic hardships.

a) Rural Poor

- **Challenges**: Many people in rural Guinea, especially in remote villages, have limited access to education, healthcare, and economic opportunities. The lack of infrastructure, such as roads, electricity, and water, contributes to their marginalization. These populations are often excluded from the political process, and their issues are less represented at the national level.

b) The Urban Poor

- **Challenges**: In cities like Conakry, a significant number of people live in slums with inadequate housing, poor sanitation, and a lack of access to basic services. They are often excluded from economic opportunities and are subject to poor working conditions. Many urban poor are also disenfranchised politically, as their interests are not adequately represented by the elite in power.

5. Political Opponents and Activists

Guinea has faced periods of political unrest, particularly after the 2010 presidential election, and opposition figures and activists often face oppression under the government.

a) Opposition Parties and Leaders

- **Challenges**: Opposition political leaders and activists in Guinea are often subject to harassment, arbitrary detention, and violence. The government of President Alpha Condé, as well as subsequent administrations, has been accused of suppressing dissent and silencing opposition voices through force, imprisonment, and intimidation. Political opponents, especially those representing ethnic or regional minorities, are often sidelined in the power structure.

b) Human Rights Activists

- **Challenges**: Human rights activists working to address issues like freedom of speech, corruption, and political imprisonment face threats from the

government. Activists and journalists often experience harassment, censorship, and violence, with little protection from the state.

6. Refugees and Migrants

Guinea is a transit country for migrants and refugees, especially those from neighboring countries like Sierra Leone, Liberia, and Côte d'Ivoire. Refugees often face discrimination and exploitation.

a) West African Migrants

- **Challenges**: Many migrants, particularly those from countries experiencing political instability, may live in precarious conditions. They face difficulties in accessing legal employment, healthcare, and education, and are at risk of being exploited or subject to violence. Refugees from neighboring conflict zones often experience xenophobia.

Conclusion

The oppressed groups in Guinea are diverse, ranging from ethnic minorities and women to LGBTQ+ individuals and political activists. While there are various legal frameworks in place to protect these groups, social and economic inequalities, combined with political tensions and a lack of resources, continue to marginalize these populations. Addressing these issues requires systemic reforms, greater inclusivity, and better access to resources for the disadvantaged groups in Guinean society.

In Guinea-Bissau, like many other countries, there are various groups that have historically faced oppression, discrimination, or marginalization. These groups include ethnic minorities, women, and marginalized social or political communities. Below are some of the key oppressed or vulnerable groups in Guinea-Bissau, along with local terms and historical context:

1. Ethnic Minorities

Guinea-Bissau is a multi-ethnic country, with several ethnic groups, but the political and social landscape has often been dominated by certain groups. Some ethnic minorities face marginalization in political power, social integration, or access to resources.

a. The Manjaco (Manjaco)

- **Local Name**: "Manjaco"
- **Context**: The Manjaco are one of the larger ethnic groups in Guinea-Bissau, predominantly found in the coastal areas. While not necessarily politically oppressed, they have sometimes been marginalized in favor of the more powerful groups in the country's political elite, such as the Balanta. They also face challenges in maintaining their cultural traditions in the face of modernization and state policies.

b. The Balanta (Balanta)

- **Local Name**: "Balanta"
- **Context**: The Balanta is one of the largest and historically powerful groups in Guinea-Bissau. However, in certain regions, their social and political influence has been questioned, especially in the context of the civil wars and shifting allegiances. They were historically seen as politically dominant but now face tension with other ethnic groups for control over resources and political power.

c. The Fula (Fulani)

- **Local Name**: "Fula" or "Fulani" (Fulbe)
- **Context**: The Fula people are present in several parts of West Africa, and in Guinea-Bissau, they form a minority. They often face discrimination in terms of access to political power, as the Fula have historically been marginalized in a country that is dominated by other ethnic groups. Their lifestyle as pastoralists can also subject them to discrimination in a country where agricultural communities have more influence.

d. The Papel

- **Local Name**: "Papel"
- **Context**: The Papel are a small ethnic group that resides primarily in the central and coastal regions. Though they are an indigenous group, they are often overshadowed by the more powerful groups like the Balanta and the Mandinga. They have faced challenges in asserting their cultural identity and securing access to political and economic power.

2. Women

Women in Guinea-Bissau, as in many African countries, face significant discrimination, both socially and economically.

a. Social Status and Gender Inequality

- **Context**: In Guinea-Bissau, women have historically been relegated to roles focused on domestic tasks and agriculture. Despite legal advances, such as the decriminalization of abortion and the recognition of women's rights, traditional gender roles continue to hinder women's ability to achieve full equality in terms of political participation, education, and employment. In rural areas, women are often excluded from decision-making processes in the family and community.

- **Challenges**: Domestic violence, early marriages, limited access to education, and the lack of economic opportunities are some of the significant challenges faced by women. While there are organizations advocating for women's rights, progress remains slow.

3. Rural Poor and Peasants

- **Local Name**: Often referred to as "Rural Populations"
- **Context**: The majority of Guinea-Bissau's population lives in rural areas, where poverty is widespread. Many rural poor, including farmers, face systemic oppression due to inadequate infrastructure, poor access to education, and a lack of healthcare. Rural areas suffer from neglect in terms of governmental support and investment. Additionally, the rural poor are often dependent on subsistence farming, and with the effects of climate change, they face additional vulnerabilities.

4. LGBTQ+ Community

- **Local Name**: "LGBTQ+" is not a commonly used term, and people in this community are often referred to based on individual identities (e.g., "homosexual," "transgender").
- **Context**: In Guinea-Bissau, LGBTQ+ individuals face significant stigma and discrimination. Homosexuality is not widely accepted, and there are no specific laws that protect LGBTQ+ individuals from discrimination. While there is some degree of social tolerance in urban areas, LGBTQ+ individuals often face violence and social exclusion. In the rural parts of the country, societal norms tend to be more conservative, making it even more difficult for LGBTQ+ individuals to express their identities openly.

5. Politically Marginalized Groups

- **Context**: Guinea-Bissau has experienced a turbulent political history, with frequent military coups, civil conflicts, and instability. These political events have led to the marginalization of certain groups that are considered either opposition or non-aligned. Members of opposition political parties, especially those from ethnic minorities or non-elite groups, have often faced discrimination or violence.

- **Women in Politics**: Although women are a significant part of the population, they are underrepresented in politics, and political roles are often restricted by traditional gender roles. As a result, many women’s voices are not heard in the decision-making process, and their political participation is limited.

6. Indigenous and Rural Communities

- **Local Name**: "Kriol" (Creole populations)
- **Context**: The Kriol people, descendants of African slaves and Portuguese settlers, historically occupy urban areas like Bissau. They have been historically seen as "different" from the rural populations and have faced some discrimination. These communities often face challenges regarding access to resources and recognition of their cultural practices.

7. Migrants and Refugees

- **Context**: Due to Guinea-Bissau's history of political instability, the country has also experienced a significant number of refugees and migrants, particularly those coming from neighboring countries like Senegal and Guinea. These migrant communities can face issues with legal status, access to employment, and integration into local society.

Conclusion:

In Guinea-Bissau, ethnic, gender, and political factors contribute to the oppression and marginalization of various groups. While some groups face political or social marginalization due to their minority status, others face challenges due to historical exclusion, such as women, LGBTQ+ individuals, and rural populations. Addressing these issues requires continued progress in legislation, social awareness, and institutional reforms that promote equality and respect for all citizens, regardless of ethnicity, gender, or socio-economic status.

In Guyana, the dynamics of oppression are shaped by historical, cultural, and social factors. The country's diverse population is made up of several ethnic groups, and the relationships between these groups have been marked by social hierarchies, political tensions, and economic inequalities. Below are some of the oppressed or marginalized groups in Guyana, with details on their local names and the challenges they face.

1. Indigenous Peoples (Amerindians)

Local Names: The Indigenous peoples of Guyana are collectively referred to as **Amerindians**. They belong to several distinct groups, each with its own language and culture, including:

- **Arawaks**
- **Caribs (Kalinagos)**
- **Wapishanas**
- **Macushis**
- **Patamona**
- **Lokonos**
- **Warraus**

Challenges and Oppression:

- **Land Rights**: Amerindian communities have faced longstanding challenges in securing legal ownership of their ancestral lands. Much of their land is considered state property or is subject to exploitation by commercial interests such as logging and mining.

- **Economic Marginalization**: Many Amerindian communities remain economically underdeveloped, with limited access to education, healthcare, and infrastructure. This results in high poverty rates.
- **Cultural Erosion**: Despite their rich traditions, Amerindian languages and cultural practices are at risk due to modernization and the dominance of other ethnic groups.

Efforts for Recognition: In recent years, there have been efforts by Indigenous activists to gain better legal recognition of their land rights. The Amerindian Act of 2006 was a significant milestone in the legal recognition of their land and cultural rights, but enforcement remains inconsistent.

2. Afro-Guyanese (African-descended population)

Local Names: The African-descended population in Guyana is often referred to as **Afro-Guyanese**. They are the descendants of enslaved Africans who were brought to the country during the transatlantic slave trade.

Challenges and Oppression:

- **Political Exclusion**: Historically, Afro-Guyanese were politically dominant during the early post-independence period, especially under the People's National Congress (PNC) party. However, following the rise of the People's Progressive Party (PPP), which has been more associated with the Indo-Guyanese community, Afro-Guyanese have often felt politically marginalized, particularly in rural areas where they were traditionally stronger.
- **Economic Disparities**: Afro-Guyanese communities, especially those in rural areas, still face significant economic disadvantages. While some urban Afro-Guyanese have succeeded in business and professional sectors, many continue to suffer from high unemployment rates.
- **Discrimination and Social Tensions**: There are instances of racial and political tensions between Afro-Guyanese and Indo-Guyanese communities, often rooted in competition for political power and resources. These tensions can result in marginalization and discrimination in various spheres.

3. Indo-Guyanese (Indian-descended population)

Local Names: The Indo-Guyanese population, who are descendants of indentured laborers brought to the country after the abolition of slavery, are known as **Indo-Guyanese**. They constitute a significant portion of the population.

Challenges and Oppression:

- **Economic Inequality**: Despite their political influence, Indo-Guyanese people have also faced periods of economic and social hardships, particularly in rural areas where they rely on agriculture. In some instances, they face competition for land and resources.
- **Political Marginalization**: While Indo-Guyanese have historically been politically empowered through the PPP, there have been instances where

certain groups within the community felt excluded or marginalized due to shifting political dynamics.

- **Cultural and Religious Discrimination**: Indo-Guyanese tend to follow Hinduism, Islam, and Christianity, and their religious practices have sometimes made them targets of discrimination, particularly in times of political or ethnic unrest.

4. Mestizo and Mixed-race Populations

Local Names: The **Mestizo** or **Mixed-race** population in Guyana refers to people of mixed European, African, and Indigenous descent. This group is somewhat smaller than the Afro-Guyanese and Indo-Guyanese populations but still plays an important cultural role in the country.

Challenges and Oppression:

- **Cultural Marginalization**: Historically, the Mestizo population has faced cultural and social marginalization. Their mixed heritage often places them in a liminal space, where they may not be fully accepted by either the Afro-Guyanese or Indo-Guyanese communities.
- **Economic Challenges**: Like other marginalized groups, they may experience poverty, limited access to resources, and exclusion from political power.

5. LGBTQ+ Community

Local Names: The LGBTQ+ community in Guyana is referred to as **LGBTQ+ Guyanese**. This group includes individuals who identify as lesbian, gay, bisexual, transgender, queer, or others who fall outside of the heterosexual and cisgender norm.

Challenges and Oppression:

- **Legal and Social Discrimination**: Homosexuality was criminalized in Guyana under colonial-era laws, and while recent efforts have been made to decriminalize it, LGBTQ+ individuals still face significant discrimination, both legally and socially. The Guyanese legal system has historically criminalized same-sex activity under laws based on British colonial codes (sodomy laws), although a 2021 ruling by the Caribbean Court of Justice (CCJ) declared these laws unconstitutional.
- **Stigma and Violence**: LGBTQ+ individuals often face violence, harassment, and social ostracism from their families, communities, and authorities. Many LGBTQ+ people live in fear of their identities being discovered and suffer from mental health challenges as a result of the stigma.

6. Women (Gender Inequality)

Local Names: **Guyanese Women** can belong to any of the ethnic groups mentioned above, but they share common challenges related to gender inequality.

Challenges and Oppression:

- **Gender-Based Violence**: Guyana has a high incidence of domestic violence, sexual harassment, and gender-based violence. Women from rural and Indigenous communities are particularly vulnerable.
- **Economic Inequality**: Women often face barriers to equal pay, education, and economic opportunities. Gender discrimination in the workplace, especially in higher-paying sectors, is a significant issue.
- **Political Representation**: Women are underrepresented in political offices and leadership roles in both the public and private sectors.

7. Rural Communities

Local Names: While rural communities are not an ethnic group, they are often referred to as **rural Guyanese**. These communities are predominantly made up of Afro-Guyanese, Indo-Guyanese, and Amerindian populations.

Challenges and Oppression:

- **Access to Services**: Rural communities, particularly in hinterland areas, face challenges in accessing education, healthcare, and infrastructure such as roads and electricity.
- **Economic Inequality**: Many rural areas depend on subsistence agriculture and are prone to economic instability due to changes in climate or market access. These communities often feel neglected by the central government, which is more focused on urban areas.

Conclusion

Guyana is a diverse and complex society, and the oppressed groups within the country face varied and often intersecting challenges. The issues related to ethnicity, gender, land rights, and economic inequality require nuanced approaches to policy and advocacy. Understanding the histories and lived experiences of these marginalized communities is key to fostering a more inclusive and equitable society in Guyana.

Haiti, like many countries, has a complex social structure with groups that have historically faced oppression or marginalization. These groups are defined by various factors, including ethnicity, class, economic status, gender, and geographical location. Below is a detailed overview of some of the historically oppressed groups in Haiti, including local names or terminology for these communities.

1. The "Pèp Sèl" (The Poor People)

Haiti has a large population living in poverty, especially in rural areas and urban slums. The "pèp sèl" (often referred to as the "poorest of the poor") are people who are economically disenfranchised and marginalized in Haitian society. Many of them

live in slums like **Cité Soleil** in Port-au-Prince, one of the most impoverished neighborhoods in the country.

- **Opportunities and barriers**: The poor often lack access to education, healthcare, and basic services. They may work in the informal sector (e.g., selling goods on the street) and are excluded from formal political and economic power.
- **Discrimination**: Poverty often intersects with discrimination based on urban versus rural origin, leading to class-based oppression.

2. The "Rasin" or Afro-descendant Groups

Though Haiti is a predominantly Afro-descendant nation, there are still groups within Haitian society that experience marginalization based on their African heritage or their connection to Haiti's historical racial dynamics.

- **The "Rasin" or "Blancs" (White Haitians)**: There are certain lighter-skinned Haitians, descendants of the colonial elite or mixed-race individuals (often referred to as **mulâtres** or **métis**), who historically controlled wealth and power. They still hold higher status in certain social and economic circles, despite the overall Afrocentric identity of the nation.
- **Tension with "Noirs" (Black Haitians)**: Historically, tensions have existed between lighter-skinned Haitians and the darker-skinned "Noirs" (Black Haitians). These tensions can be traced back to the history of slavery, colonialism, and the complex identity issues that arose from the revolution and the struggle for independence. Lighter-skinned individuals have sometimes been seen as more privileged, especially in terms of access to education, business, and political power.

3. The "Mwen Pòv" (The Rural Poor)

There is a stark divide between rural and urban Haiti. The rural poor ("Mwen pòv") face some of the most extreme forms of oppression. They are often subsistence farmers, living in remote mountainous areas or villages with limited infrastructure.

- **Lack of access to services**: These communities lack basic resources like healthcare, education, and electricity, and they face severe economic deprivation.
- **Migration to Cities**: Many from the rural areas migrate to urban centers like Port-au-Prince in search of better opportunities, though they often end up in impoverished neighborhoods.

4. The "Tèt Kale" (Poor Urban Workers)

The term "Tèt Kale" refers to a specific political identity, but it is also used to describe the urban working poor, particularly in the context of recent political movements. Under the leadership of **Michel Martelly**, who used the phrase to symbolize the common man, this term was associated with the working class of Haiti's urban areas, especially those in slums like **Cité Soleil** and **Bel Air**.

- **Political movements**: Tèt Kale supporters are often working-class urban Haitians who are rallying for better economic opportunities and reforms. However, their plight is complicated by political instability, unemployment, and lack of access to public services.

5. The "Tonton Macoutes" Legacy (Violent Paramilitary Groups)

Although not a social group per se, the term **Tonton Macoutes** is tied to the oppression faced by many Haitians during the reign of the Duvalier family, especially under **Jean-Claude Duvalier**. The Tonton Macoutes were paramilitary groups that operated with the authority of the government to suppress opposition and maintain control.

- **Psychological oppression**: Many Haitians continue to live with the psychological scars of Duvalierism and the fear of political violence.
- **Aftermath**: Though the Tonton Macoutes have been officially disbanded, their legacy lives on in the political culture of Haiti, where intimidation, violence, and corruption are common tools used by elites and political actors to maintain power.

6. Women and Gender Minorities (Gender-Based Oppression)

Women in Haiti, particularly in rural areas, face significant challenges related to gender-based violence, limited access to education and healthcare, and societal expectations around gender roles.

- **Sexual violence**: Domestic violence is prevalent, and many women face difficulty in accessing justice, particularly in rural or isolated regions.
- **Economic dependence**: Women, especially in the rural poor communities, often have to rely on male family members for economic support, which perpetuates cycles of dependency.
- **LGBTQ+ community**: LGBTQ+ Haitians face strong social stigma and discrimination. Homosexuality is not widely accepted, and members of the LGBTQ+ community often experience violence and ostracism.

7. The "Vodou" Community (Religious Marginalization)

Vodou is an Afro-Haitian religion that originated from the enslaved Africans brought to Haiti during the colonial period. Despite being one of Haiti's most widespread religious practices, Vodou practitioners often face stigmatization and discrimination.

- **Social stigma**: Many Haitians who practice Vodou are viewed with suspicion, particularly by the more conservative or Western-oriented segments of society. Vodou is sometimes seen as "backward" or "superstitious."
- **Religious tensions**: There is often tension between Vodou practitioners and those who adhere to Christianity (Roman Catholicism and Protestantism), which historically has been a symbol of colonial and foreign influence in Haiti.

8. Indigenous Haitians and Descendants (Taíno Heritage)

Though most Haitians identify as Afro-descendant, there is a smaller group that is focused on reclaiming and preserving the **Taíno** heritage, the indigenous peoples who lived in the region before European colonization.

- **Cultural erasure**: The Taíno culture has been marginalized and largely erased from public memory. There are groups that have worked to revive and maintain indigenous practices and languages, but they face considerable challenges in gaining recognition.

9. Haitians in the Diaspora (Economic and Political Oppression)

Haitians living abroad, particularly in countries like the United States, Canada, and the Dominican Republic, often experience discrimination and economic challenges.

- **Migrants in the Dominican Republic**: Haitians in the Dominican Republic face widespread racism and exploitation, especially in the fields of agriculture and construction.
- **Remittances dependency**: Many Haitians depend on remittances from family members abroad, but the economic systems in place often make it difficult for them to break free from poverty.

Conclusion

Haiti's social landscape is shaped by a history of colonialism, slavery, and political instability, leading to significant divisions and inequalities. The oppressed groups in Haiti are often those whose rights have been historically marginalized or ignored—whether due to economic status, ethnicity, religion, gender, or political affiliation. These social hierarchies persist today, and overcoming them requires addressing the deeply entrenched inequalities and creating more inclusive political, economic, and social systems.

In Honduras, various groups face oppression and marginalization due to historical, social, economic, and political factors. Below are some of the key oppressed groups in the country, including their local names and the challenges they face:

1. Indigenous Peoples (Pueblos Indígenas)

Honduras is home to several indigenous groups, each with its own unique culture, language, and customs. These groups face discrimination, land dispossession, and inadequate access to services.

- **Lenca (Lencas)**: The Lenca people are the largest indigenous group in Honduras, primarily found in the western highlands. They face land rights issues, and their territory is threatened by agriculture, mining, and hydroelectric projects.

- **Garífuna (Garífunas)**: Although considered an Afro-Indigenous group, the Garífuna people are recognized as an indigenous group in Honduras. They live mainly on the Caribbean coast and are victims of land evictions,

environmental degradation, and violence related to drug trafficking routes. They face cultural erosion and lack of recognition of their rights.

- **Miskito**: The Miskito people reside in the eastern part of the country, along the northern Caribbean coast, and in the Mosquitia region. They also face challenges related to land rights, especially as outsiders, including drug cartels and land grabbers, encroach on their territories.

- **Tawahka**: Another indigenous group in the Mosquitia region, the Tawahka face similar issues related to displacement due to deforestation, logging, and land encroachment.

Challenges for Indigenous Groups:

- **Land dispossession**: Many indigenous communities face threats to their ancestral lands due to development projects, logging, and the expansion of agriculture, often without proper consultation or compensation.
- **Cultural erosion**: The indigenous languages and traditions are at risk of disappearing as younger generations are often pressured to conform to mainstream society.
- **Violence**: Indigenous leaders who defend land rights and seek justice are often subject to threats, violence, and murder. This has been especially true in the case of environmental defenders like Berta Cáceres, a Lenca activist who was assassinated in 2016.

2. Afro-Honduran Communities (Afro-Hondureños)

The Afro-Honduran population, particularly the Garífuna people, has historically faced marginalization and exclusion from the national political and economic spheres. While they have distinct cultural practices, they often struggle with systemic racism, lack of access to education and healthcare, and poverty.

- **Garífuna**: The Garífuna population, especially on the Caribbean coast, is an Afro-Indigenous community whose existence is tied to coastal land and maritime traditions. Their culture is threatened by land evictions, drug trafficking, and climate change.
- **Miskito and other Afro-descendant groups**: Some Miskito groups also identify as Afro-descendants due to their historical ties to African slaves. These groups often face similar struggles as the Garífuna, including systemic racism and exclusion from economic opportunities.

Challenges for Afro-Hondurans:

- **Racism and discrimination**: Afro-Hondurans, especially the Garífuna, face systemic racism and discrimination in all aspects of life, including employment, education, and political participation.

- **Land displacement**: The Garífuna communities have lost much of their land due to tourism development, illegal land grabs, and violence. The government often does not prioritize their land rights or cultural preservation.
- **Violence and criminalization**: Community leaders advocating for their rights, particularly around land and environmental protection, face threats and violence.

3. LGBTQ+ Community (Comunidad LGTB)

While LGBTQ+ rights have gained some visibility in Honduras, the community still faces significant oppression.

- **Homophobia and Transphobia**: LGBTQ+ individuals in Honduras, especially transgender people, face violence, discrimination, and criminalization. The country has a high rate of murders of transgender women, with little legal recourse for victims or families.
- **Lack of Legal Protections**: While there has been some progress in civil rights (such as recognition of civil unions), LGBTQ+ people do not have full legal protections, and social stigma remains pervasive.

Challenges for LGBTQ+ Groups:

- **Violence**: LGBTQ+ individuals, especially trans women, face high levels of violence, including murder, often by police or organized crime groups.
- **Discrimination**: LGBTQ+ individuals face daily discrimination in employment, healthcare, and family life.
- **Social exclusion**: Many LGBTQ+ people are forced into hiding, especially in rural areas, due to cultural conservatism and religious influences.

4. Peasant Farmers (Campesinos)

Rural communities in Honduras are among the most economically marginalized groups, and peasant farmers face poverty and violence, particularly when they resist land grabs by large landowners or multinational corporations.

- **Land struggles**: Peasants often face threats from landowners, private security forces, and even the military when they resist land dispossession or fight for better working conditions.
- **Lack of infrastructure**: Rural areas suffer from inadequate access to education, healthcare, and basic services. The government often prioritizes urban development, leaving rural populations neglected.

Challenges for Peasant Farmers:

- **Land dispossession**: Many peasants face the risk of losing their land to agribusinesses, often through forceful evictions, and have limited access to legal redress.

- **Violence**: Activists and community leaders advocating for land rights or environmental protection are often targeted by paramilitary groups or criminal organizations.
- **Economic vulnerability**: The agricultural sector is often at the mercy of fluctuating market prices, climate change, and corruption in rural development programs.

5. Women (Mujeres)

Women in Honduras face significant gender-based violence, economic inequality, and lack of political representation. They often bear the brunt of poverty and social exclusion.

- **Domestic Violence**: Honduras has one of the highest rates of femicide in the world. Women who report violence or attempt to seek justice often face additional risks, including retaliation and indifference from law enforcement.
- **Sexual and reproductive rights**: Women in rural areas and indigenous communities have limited access to healthcare, including maternal and reproductive care.
- **Economic inequality**: Women are often relegated to low-paying, informal jobs, with little protection or rights in the workplace.

Challenges for Women:

- **Violence**: Femicide rates are extremely high, and many cases of violence against women go unreported or unresolved. Women from marginalized groups, such as indigenous or Afro-Honduran women, are especially vulnerable.
- **Economic exclusion**: Women, particularly in rural areas, are often excluded from economic opportunities, making them dependent on men and leaving them vulnerable to exploitation.

6. Youth (Jóvenes)

The youth in Honduras face significant challenges, including high levels of violence, unemployment, and a lack of opportunities for education and personal growth.

- **Gang violence**: Many young people, particularly in urban areas, are recruited by gangs due to lack of opportunities or the influence of organized crime.
- **Lack of education**: Although the government provides some education services, there are significant disparities between urban and rural areas, and many young people cannot afford higher education or vocational training.

Challenges for Youth:

- **Unemployment**: Youth unemployment is high, and many are forced into informal or dangerous work due to a lack of opportunities.

- **Violence**: Young people, especially males, are often targeted by gangs or the police. Gangs recruit youth into illegal activities, making it difficult for many to escape the cycle of violence.
- **Lack of empowerment**: Many young people are politically disengaged or lack platforms for voicing their concerns.

Conclusion:

Honduras is a country with significant social and political inequalities, and many groups face oppression due to their ethnicity, gender, sexual orientation, or social status. Indigenous peoples, Afro-Hondurans, women, LGBTQ+ individuals, peasant farmers, and youth all struggle for equal rights and access to justice in a context marked by violence, corruption, and discrimination. These marginalized communities often find themselves fighting for their survival against powerful economic, political, and criminal forces.

In Hungary, as in many countries, there are various social, ethnic, and political groups that have faced oppression or discrimination over time. These groups experience challenges related to systemic inequality, limited access to opportunities, or marginalization due to their identity, ethnicity, gender, sexual orientation, or other factors. Below is a detailed look at some of these oppressed or marginalized groups in Hungary, with an emphasis on local names and terms used in the country:

1. Roma (Gypsies)

- **Local Name:** *Roma* (the preferred term); *Cigány* (an older term, often pejorative)
- **Background:** The Roma community in Hungary is one of the most marginalized groups in the country. They have historically faced discrimination, exclusion, and poverty. Roma people have long been subjected to stereotyping, racial prejudice, and social stigmatization, leading to high rates of unemployment, poor access to healthcare, and lower levels of education. Although the term "Cigány" was historically used, it has acquired negative connotations in many contexts and is often seen as derogatory.
- **Current Situation:** Roma people often live in segregated communities, and their children are overrepresented in special education programs, which many argue is due to systemic racism in education. Anti-Roma sentiment remains prevalent in parts of Hungarian society, leading to social exclusion and even hate crimes.

2. LGBTQ+ Community

- **Local Terms:**
    - *Melegek* (gay men)
    - *Leszbikusok* (lesbians)
    - *Biszexuálisok* (bisexuals)
    - *Transzneműek* (transgender people)

- **Background:** Hungary has made significant strides in the recognition of LGBTQ+ rights in the past, but the community still faces significant challenges. In recent years, there has been a rise in anti-LGBTQ+ rhetoric, particularly from political leaders, which has led to an increase in discrimination against LGBTQ+ individuals. The government's stance has become more conservative, with laws restricting the rights of transgender people, limiting educational discussions about LGBTQ+ issues, and opposing same-sex marriage or adoption.
- **Current Situation:** The country is witnessing a growing divide between LGBTQ+ rights activists and conservative groups, with instances of protests and violence against LGBTQ+ events such as Pride marches. The government has enacted laws that restrict LGBTQ+ representation, including a 2021 law that bans the portrayal of LGBTQ+ issues to minors.

3. Ethnic Minorities (Non-Roma)

- **Local Terms:** The Hungarian government recognizes various ethnic minorities, but many face marginalization or limited political influence.
  - **Slovaks** (Szlovákok)
  - **Serbs** (Szerbek)
  - **Croats** (Horvátok)
  - **Germans** (Németek)
  - **Jews** (Zsidók)
- **Background:** Hungary has a diverse ethnic landscape, but ethnic minorities often experience cultural and social marginalization. This is particularly true for groups such as Serbs, Slovaks, and Croats, whose cultures and languages are often sidelined in favor of Hungarian-centric norms. Ethnic tensions have historically been exacerbated by wars and political shifts in Central and Eastern Europe.
- **Current Situation:** Ethnic minorities in Hungary often face challenges in preserving their languages and cultural practices. While some groups have protected rights, in practice, these rights may be limited in terms of representation in political and social spaces. For example, the Jewish community, though one of the oldest in Europe, faces persistent anti-Semitic attitudes and incidents, despite legal protections.

4. Migrants and Refugees

- **Local Terms:**
  - *Menekültek* (refugees)
  - *Migránsok* (migrants)
- **Background:** Hungary has been a focal point of European migration debates due to its location in Central Europe. The Hungarian government has taken a strong anti-immigrant stance, particularly following the European migrant crisis in 2015. Refugees and migrants, particularly from the Middle East and Africa, face significant hostility in Hungary. This includes discriminatory

policies that make it difficult for asylum seekers to gain residence, as well as social discrimination in public life.
- **Current Situation:** Anti-immigrant rhetoric from the government has led to a climate of fear and exclusion for migrants and refugees. Migrants often face difficulties in finding housing, jobs, and access to social services, with rising instances of xenophobia and hate speech. The political environment has made it increasingly difficult for refugees and migrants to integrate into Hungarian society.

5. Women (Gender Inequality)

- **Local Terms:** *Nők* (women)
- **Background:** Women in Hungary experience significant gender inequalities, particularly in terms of wages, career opportunities, and representation in politics and leadership roles. While Hungary has made progress in some areas (e.g., female education and health), traditional gender roles are still pervasive in Hungarian society.
- **Current Situation:** Women in Hungary face a gender pay gap, with women earning significantly less than men on average. Additionally, Hungary has relatively low female representation in politics, and women in leadership roles are underrepresented in many sectors. Domestic violence remains an issue, with women often lacking adequate support and protection. Moreover, Hungary's government has rolled back certain women's rights, particularly in the context of reproductive health, as the ruling party aligns with conservative, pro-natalist policies.

6. People with Disabilities

- **Local Terms:**
  - *Fogyatékos emberek* (people with disabilities)
  - *Sérültek* (injured persons)
- **Background:** People with disabilities in Hungary face significant barriers to full participation in society. The physical environment, public services, and healthcare system are often not fully accessible to people with physical disabilities. Discriminatory attitudes towards disabled people persist, and there is limited understanding of disability rights.
- **Current Situation:** Although there are some legal protections for people with disabilities, their daily lives can be challenging due to a lack of accessible infrastructure, transportation, and employment opportunities. Education and healthcare systems are often ill-equipped to serve the needs of individuals with disabilities, leading to social exclusion and limited opportunities for full participation in society.

7. Transgender and Non-Binary Individuals

- **Local Terms:** *Transzneműek* (transgender people), *nem-bináris* (non-binary individuals)

- **Background:** Hungary has made some strides in recognizing the rights of transgender individuals, but significant legal and social barriers remain. Transgender people face challenges related to gender identity recognition, healthcare access, and social acceptance. In 2020, the Hungarian government passed a law that removed the ability of transgender people to legally change their gender, reversing previous advancements in rights for transgender individuals.
- **Current Situation:** Transgender and non-binary individuals in Hungary face systemic discrimination in areas like healthcare, legal recognition, and social acceptance. The law restricting gender change has placed Hungary in conflict with international human rights organizations, and transgender people often struggle with societal prejudice.

8. People Living in Poverty

- **Local Terms:** *Szegények* (the poor)
- **Background:** Hungary has a significant proportion of its population living in poverty, especially in rural areas. The economic transition from communism to a market economy led to rising inequality, with wealth being disproportionately concentrated in the hands of the few. Many individuals living in poverty also belong to marginalized ethnic or social groups, such as Roma.
- **Current Situation:** Poverty is a persistent issue, particularly among older adults, children, and rural populations. Social services and welfare programs have been reduced in recent years, and many people face barriers to accessing adequate healthcare, education, and housing. Poverty intersects with issues of social exclusion, and marginalized groups face compounded challenges.

These groups, and the specific challenges they face, highlight the ongoing social issues in Hungary related to inequality, discrimination, and the lack of comprehensive support for marginalized communities. Efforts to combat oppression vary by group, and there are both local and international human rights organizations working to address these issues. However, the political environment and social attitudes in Hungary continue to present obstacles to greater inclusion and equality.

In Iceland, as in many countries, various groups have faced forms of oppression or marginalization, though the country is often viewed as progressive and egalitarian. Still, there are certain communities that experience discrimination or inequity, whether based on gender, sexuality, race, or economic status. Here are some of the main oppressed or marginalized groups in Iceland, along with relevant local terms:

1. Women (Konur)

Despite Iceland's reputation for gender equality (it has often been ranked first in the World Economic Forum's Gender Gap Index), women still face challenges:

- **Gender Pay Gap**: Women in Iceland are still paid less than men for equivalent work, despite legislation aimed at closing the gap. This issue has been highlighted by feminist organizations and protests.
- **Domestic Violence**: Although Iceland has laws protecting women from domestic violence, there are still cases of abuse and underreporting.
- **Sexual Harassment**: Like in many other countries, women in Iceland also experience sexual harassment, particularly in workplaces or public spaces.

However, Icelandic women have made significant strides in leadership, with the country having had a female president, Vigdís Finnbogadóttir, who served from 1980 to 1996, the first elected female president in the world.

2. LGBTQ+ Individuals (Samkynhneigðir, Transfólk, Hinsegin)

LGBTQ+ individuals in Iceland are generally protected by law, with the country being one of the first in the world to legalize same-sex marriage in 2010. However, challenges remain:

- **Transgender Individuals**: While Iceland has progressive laws around gender identity, trans people still face barriers in terms of healthcare access, societal acceptance, and legal recognition.
- **Homophobia**: Though Iceland is generally open-minded, like in other societies, LGBTQ+ people can still encounter homophobia, especially in rural areas or among older generations.
- **Intersectionality**: LGBTQ+ individuals who also belong to other marginalized groups (e.g., immigrants, people of color) might face multiple layers of discrimination.

3. Immigrants and People of Color (Innflytjendur)

Iceland is a relatively homogeneous society with a population of around 380,000 people, of which a small portion (about 15%) are immigrants. Immigrant communities, especially those from outside Europe, often face discrimination:

- **Racism**: People of color in Iceland can face racial profiling, prejudice, and exclusion, despite the country's reputation for social harmony.
- **Language Barriers**: Immigrants may face difficulties in accessing services due to the Icelandic language barrier, which is not widely spoken outside the country. Though Icelandic language courses are available, they might not be sufficient for all newcomers.
- **Economic Marginalization**: Immigrants in Iceland are more likely to work in low-wage jobs, particularly in sectors like construction, service, and hospitality.

The largest immigrant groups in Iceland come from Poland, the Philippines, and other European and non-European countries.

4. Indigenous Sámi People (Sámi)

While Iceland is not home to a significant indigenous population, it is geographically close to the Sámi people, who traditionally inhabit areas of northern Norway, Sweden, Finland, and parts of Russia. While the Sámi are not "oppressed" in Iceland per se, there is a historical connection to the Sámi through Icelandic mythology and history.

- **Cultural Marginalization**: The Sámi culture has faced suppression historically in Norway, Sweden, and Finland. However, Sámi cultural practices and languages still experience marginalization in the region, even though they are more protected in the Scandinavian countries.

5. People with Disabilities (Fólk með fötlun)

Although Iceland is known for its high standards of healthcare and social welfare, people with disabilities still face barriers:

- **Accessibility**: Despite improvements, physical accessibility remains an issue, particularly in older buildings, and there are still challenges in public transportation.
- **Social Attitudes**: Negative attitudes toward people with disabilities can sometimes lead to social exclusion, particularly for those with invisible disabilities or mental health issues.
- **Employment Discrimination**: People with disabilities may face difficulties in the job market, with fewer opportunities for integration into the workforce.

6. Homeless People (Heimaleysingjar)

Although Iceland has a robust social welfare system, homelessness exists, particularly in Reykjavik, the capital. Homeless people are often marginalized and may struggle to access services due to bureaucratic hurdles or mental health issues.

- **Mental Health and Addiction**: Many individuals experiencing homelessness in Iceland struggle with mental health issues or substance abuse problems, which can lead to social isolation and limited access to care.
- **Economic Inequality**: Even though Iceland has a high standard of living, income inequality is rising, and some individuals or families live on the margins.

7. People from the Westman Islands (Vestmannaeyjar)

The Westman Islands, located off the southern coast of Iceland, have a distinct identity. While they are part of the Icelandic nation, locals sometimes feel disconnected from mainland Iceland, particularly in terms of cultural or economic opportunities.

- **Geographic Isolation**: The islands are remote, and while they are connected to the mainland by ferry, their distance can contribute to a sense of marginalization.
- **Economic Limitations**: Historically, the islands have been reliant on fishing, and with the decline of the fishing industry, the area faces economic challenges.

8. The Elderly (Eldri borgarar)

Older people in Iceland are generally supported by a robust social safety net, but they still face challenges:

- **Ageism**: Despite the country's focus on equality, elderly people may experience discrimination or neglect, particularly in terms of employment opportunities or healthcare.
- **Social Isolation**: Many elderly Icelanders live alone and struggle with loneliness, particularly in rural areas where services might not be as readily available.

9. Economic Inequality (Fátækt)

While Iceland is a wealthy country, there are growing concerns about economic inequality:

- **Income Inequality**: While the wealthiest Icelanders hold a large proportion of the country's wealth, many people still struggle with rising costs of living, housing, and education.
- **Youth Unemployment**: Young people, especially those from disadvantaged backgrounds, can face barriers to employment or economic independence.

10. Refugees (Flóttafólk)

Iceland has accepted a number of refugees over the years, particularly from war-torn countries like Syria and Afghanistan. While the country has a strong legal framework for refugees, these individuals still experience challenges:

- **Integration**: Refugees in Iceland often face difficulties integrating into society due to language barriers, cultural differences, and limited opportunities for work.
- **Public Opinion**: There can be resistance to immigration, and refugees may face xenophobia or prejudice, though the majority of Icelanders are supportive of immigration policies.

Conclusion

Though Iceland is one of the most progressive nations in terms of gender equality and social welfare, several marginalized groups still face oppression or challenges in various forms. These include women (especially in the context of wage equality and gender-based violence), LGBTQ+ individuals (particularly trans and non-binary

people), immigrants (especially people of color), and people with disabilities. The country's strong social welfare system has mitigated some of these issues, but there is still work to be done to achieve true equality for all.

In India, several groups face systemic oppression and discrimination based on social, economic, cultural, and religious factors. These groups are often marginalized, denied equal opportunities, and face social stigmas. Here is a detailed look at some of these groups and their local names, where applicable:

1. Scheduled Castes (SC) – Dalits

- **Local Names**: "Dalits" (meaning oppressed), "Harijans" (a term coined by Gandhi, now considered derogatory by some), "Untouchables" (historical term used to describe their status).
- **Description**: Historically, the Dalits have been at the bottom of the caste hierarchy in Hinduism, facing severe social exclusion, discrimination, and exploitation. They were traditionally assigned jobs considered "impure" (such as leatherworking, cleaning, and sanitation), and their social mobility was extremely limited. Despite legal provisions and affirmative actions, they continue to face discrimination, particularly in rural areas.

2. Scheduled Tribes (ST) – Adivasis

- **Local Names**: "Adivasis" (meaning indigenous people), "Tribal" (generic term), names vary by region such as "Santhals," "Gonds," "Bhils," "Mizos," and others.
- **Description**: The Adivasis are the indigenous peoples of India who have been marginalized due to their distinct cultural, linguistic, and religious practices. Many Adivasi communities live in forested and hilly areas and have been displaced by land acquisitions for development projects, mining, and deforestation. Their rights over land and forest resources have often been ignored, and they face discrimination based on both their ethnic identity and socioeconomic status.

3. Other Backward Classes (OBC)

- **Local Names**: "OBC" is the official term, but the term "backward caste" is used informally.
- **Description**: OBCs are communities that fall in the middle of the caste hierarchy. Though not as oppressed as Dalits or Adivasis, many OBC groups still face social exclusion, discrimination, and poverty. They are often economically disadvantaged and have historically had limited access to education and public services. The government has implemented affirmative action measures (reservations) to uplift OBCs, but disparities persist.

4. Religious Minorities

- **Muslims**

    - **Description**: The Muslim community in India, while a large minority, faces significant discrimination and marginalization in several areas such as employment, education, and politics. Since the partition of India in 1947, Muslims have been subjected to communal violence, exclusion from economic opportunities, and biased treatment by law enforcement and the judiciary.
- **Christians**
    - **Description**: Christians, particularly in tribal and Dalit communities, face challenges of discrimination and conversion-related violence, especially in states where Hindu right-wing groups dominate. Christian Dalits, in particular, do not always have access to affirmative action benefits, despite similar social conditions.
- **Sikhs**
    - **Description**: Sikhs, particularly in Punjab, have faced historical oppression, most notably during and after the partition of India. They have also experienced discrimination in the form of communal violence, such as the anti-Sikh riots of 1984, and continue to struggle with issues of identity and recognition.
- **Jains and Buddhists**
    - **Description**: Though not as oppressed as other minority groups, some Jains and Buddhists experience marginalization, particularly in the context of caste-based discrimination within their communities.

5. LGBTQ+ Community

- **Local Names**: "Hijras" (a traditional term used in South Asia for transgender people, although it refers specifically to a particular group in India), "Kinnar" (a term used for transgender people in parts of India).
- **Description**: LGBTQ+ individuals, especially transgender people, face significant societal stigma, violence, and discrimination. Hijras, a historically recognized third gender, continue to face social exclusion despite legal recognition in India. Other members of the LGBTQ+ community, especially gay and lesbian individuals, often face family rejection, violence, and legal challenges.

6. Women

- **Local Names**: Women in marginalized communities may be called by various local terms, such as "Mahila" (women), "Gharwala" (housewife), and other region-specific terms.
- **Description**: While women in India face gender-based oppression across all social strata, those from Dalit, Adivasi, and Muslim communities are disproportionately affected. They encounter issues like caste-based violence, early marriage, dowry-related abuse, domestic violence, and restrictions on mobility and education. Women are underrepresented in politics, the workforce, and leadership positions.

7. Economic Disparities – Poor, Rural, and Working-Class People

- **Local Names**: "Rural Poor," "Labourers," "Farmers" (in the context of agriculture), and in some regions, there are terms like "Pahadi" (mountain dwellers) or "Bhojpuria" (working-class rural people from Bihar).
- **Description**: People from lower economic backgrounds, especially in rural areas, often face exploitation, lack of access to basic services, and are vulnerable to natural disasters. Farmers, particularly in agrarian states, face significant economic hardships, including debt and inadequate access to modern farming technologies. The working-class, including laborers in construction and domestic work, is often forced into low-paying jobs with few legal protections.

8. Caste-based Discrimination

- **Local Names**: The caste system in India is complex, with various caste groups that experience varying levels of discrimination, such as the "Jat" in Haryana, "Yadav" in Uttar Pradesh, or "Patel" in Gujarat.
- **Description**: People from lower castes, especially those categorized as "lower" castes (non-SC/OBC), often experience oppression in the form of limited access to education, employment, and marriage opportunities. Caste-based discrimination is still prevalent in many rural and urban parts of India, with caste bias influencing people's relationships, societal roles, and opportunities for upward mobility.

9. Migrants and Refugees

- **Local Names**: "Bengali Migrants" (referring to migrants from Bangladesh), "Rohingya Refugees" (for those fleeing from Myanmar), "Tamil Refugees" (from Sri Lanka).
- **Description**: Migrants from neighboring countries, especially Bangladesh and Myanmar, face discrimination and are often denied legal recognition, leading to statelessness. Refugees and migrant laborers often face exploitation and lack basic rights, such as healthcare and education. They are often subjected to violence and poor living conditions in camps.

10. Persons with Disabilities (PWD)

- **Local Names**: "Divyang" (a term coined by the Indian government, meaning "person with divine abilities"), "Badhir" (deaf), "Andha" (blind), "Angutha Chhap" (illiterate).
- **Description**: People with disabilities, particularly in rural areas, often face societal stigma, limited access to resources, and insufficient support systems. They are frequently marginalized in terms of education, employment, and social participation.

11. Dalit Muslims and Dalit Christians

- **Local Names**: "Mazhabi" (in Punjab for Dalit Muslims), "Dalit Christians."
- **Description**: Dalits who converted to Islam or Christianity still face caste-based discrimination, even within their religious communities. In particular, Dalit Muslims are excluded from traditional privileges enjoyed by higher-caste Muslims, while Dalit Christians are denied some benefits of affirmative action available to other Dalits in Hindu communities.

Conclusion:

Oppression in India is multifaceted, encompassing a wide range of groups marginalized by caste, class, religion, gender, disability, and more. While there have been legal frameworks in place to protect these groups, social and economic discrimination still pervades much of Indian society. The struggles of these marginalized communities require continuous efforts toward equality, justice, and social inclusion.

Indonesia is a diverse country with over 300 ethnic groups and many distinct languages. As in any society, certain groups in Indonesia have faced oppression, marginalization, and discrimination based on factors such as ethnicity, religion, gender, and socio-economic status. Below are some of the oppressed or marginalized groups in Indonesia, along with their local names, histories, and the challenges they face:

1. Indigenous Peoples (Suku Adat)

- **Local Names:** Suku Dayak (Borneo), Suku Papuan (Papua), Suku Baduy (West Java), Suku Mentawai (Sumatra), etc.
- **Challenges:** Indigenous peoples in Indonesia have historically faced dispossession of their land and rights to natural resources. Many of these groups have a deep connection to their ancestral lands, which are often threatened by large-scale plantations (such as palm oil), mining, and deforestation. The Dayak of Borneo, for example, have struggled against land grabs by corporations. Indigenous languages and cultures are also at risk of disappearing due to national policies that promote the use of Indonesian over local languages and cultures.
- **Legal Protection:** Although there are legal protections for indigenous peoples in Indonesia, these are often weakly enforced, and indigenous communities often face resistance when advocating for their rights.

2. Papuan People (Orang Papua)

- **Local Names:** Suku Papua, Orang Papua
- **Challenges:** The Papuan people in the provinces of Papua and West Papua face ongoing political and economic marginalization. The Papuan region has been a site of conflict for decades, with calls for independence from Indonesia by some groups and repression from the Indonesian military. The Papuans also face discrimination based on their ethnicity, with many being viewed as "second-class citizens" in Indonesia. Their traditional lands are also under

threat due to mining operations (like Freeport-McMoRan's gold and copper mine), logging, and plantation industries.
- **Political Tensions:** There is a long history of unrest in Papua, with separatist movements advocating for independence, but the Indonesian government has been firm in its stance on maintaining territorial integrity. Papuans face human rights violations, including arbitrary arrests, torture, and suppression of free speech.

3. Chinese Indonesians (Tionghoa Indonesia)

- **Local Names:** Tionghoa, Cina
- **Challenges:** The Chinese-Indonesian community has faced discrimination and persecution, particularly during times of political and social unrest. The most notable example is the 1998 anti-Chinese riots, where Chinese Indonesians were targeted, their businesses destroyed, and many were killed or injured. Historically, the Chinese have been seen as economic elites, and this has fueled resentment, despite their economic contributions. During the New Order regime under President Suharto (1967-1998), Chinese cultural expressions, such as language and traditions, were suppressed, and Chinese Indonesians faced legal restrictions on their economic activities.
- **Current Situation:** In recent years, Chinese Indonesians have gained more visibility in society and politics, but they still face challenges related to ethnic prejudice and exclusion from certain areas of society.

4. LGBTQ+ Community (Komunitas LGBTQ+)

- **Local Names:** Gay, Lesbian, Biseksual, Transgender (in Indonesian, "LGBT" is commonly used)
- **Challenges:** While Indonesia is largely conservative in terms of sexual orientation and gender identity, the situation is particularly difficult in Aceh, where Sharia law is enforced. Homosexuality is criminalized in Aceh, and the LGBTQ+ community faces persecution, blackmail, and violence. In many parts of the country, there is significant social stigma and discrimination against LGBTQ+ individuals, and they often face rejection from their families and communities. Transgender people, in particular, experience violence and are often forced into informal work due to lack of opportunities in formal employment.
- **Legal Status:** While same-sex relationships are not illegal in most parts of Indonesia, there is no legal recognition of same-sex marriages, and the rights of LGBTQ+ people are not protected under Indonesian law.

5. Women (Perempuan)

- **Local Names:** Perempuan, Wanita
- **Challenges:** Women in Indonesia face gender-based discrimination in various aspects of life, including education, employment, and politics.

Although there have been significant strides in gender equality, women are still often expected to fulfill traditional roles in the home and are underrepresented in high-level positions in both government and business. Violence against women is also widespread, including domestic violence, sexual harassment, and trafficking. In some areas, particularly in rural regions, women's rights are restricted by local customs and interpretations of religion.

- **Religious and Cultural Influences:** In some regions, particularly in Aceh, women face restrictions due to the implementation of Sharia law, which imposes strict dress codes, prohibits certain freedoms, and controls aspects of social behavior.

6. Religious Minorities

- **Local Names:** Ahmadiyah, Shia, Christians (Kristen), Hindu, etc.
- **Challenges:** While Indonesia is officially a secular nation, the majority of the population is Muslim (around 87%), and religious minorities face varying degrees of discrimination and persecution. The Ahmadiyya Muslim community, which is viewed as heretical by some mainstream Muslim groups, has been subjected to violence, bans on religious activities, and destruction of their places of worship. Christians in certain areas (especially in East Indonesia) also face challenges in practicing their faith, including threats from hardline Islamic groups. Shia Muslims and other religious groups also face discrimination and have been targeted by radical groups in Indonesia.
- **Religious Tolerance:** Indonesia promotes a national ideology called *Pancasila*, which guarantees religious freedom, but in practice, religious minorities often face societal pressure and are sometimes legally restricted in their religious practices, especially when they are seen as deviating from the mainstream interpretations of Islam.

7. The Urban Poor (Kaum Miskin Kota)

- **Local Names:** Kaum Miskin, Orang Miskin
- **Challenges:** The urban poor in Indonesia, especially in large cities like Jakarta, Surabaya, and Makassar, often live in slums and informal settlements with limited access to basic services like clean water, healthcare, and education. They are particularly vulnerable to displacement due to urban development and gentrification projects. These groups often work in the informal sector, with low wages and without labor rights or protections.
- **Socio-economic Disparities:** The gap between the wealthy and the poor has widened in Indonesia, with significant disparities in income, education, and access to services. The urban poor often face discrimination and exclusion from economic opportunities.

8. Migrants and Refugees (Migran dan Pengungsi)

- **Local Names:** TKI (Tenaga Kerja Indonesia), Pengungsi
- **Challenges:** Indonesia is both a source and transit country for migrant workers (particularly domestic workers and construction laborers) and refugees, especially from neighboring countries like Myanmar, the Philippines, and Afghanistan. Indonesian migrant workers abroad often face exploitation, low wages, and abuse, while refugees in Indonesia face limited access to basic rights such as work permits, healthcare, and education. Indonesia is not a signatory to the 1951 Refugee Convention, so refugees often live in precarious conditions.

In conclusion, Indonesia is a complex society with many groups facing oppression or marginalization. Indigenous groups, ethnic minorities, religious minorities, women, LGBTQ+ people, and the poor, among others, encounter various challenges that are deeply rooted in historical, political, and socio-economic factors. While Indonesia's government has taken steps to address these issues, significant work remains to ensure equality and human rights for all of its citizens.

In Iran, there are various groups that face oppression and discrimination, often due to their ethnic, religious, or gender identities. The level of oppression faced by these groups varies, and it is important to recognize that oppression in Iran often intersects with factors like political ideologies, historical context, and social movements. Below is a detailed exploration of some of the oppressed groups in Iran, with their local names and the challenges they face.

1. Ethnic Minorities

Iran is home to several ethnic groups, and some face systemic discrimination in terms of political representation, language rights, and cultural freedoms.

a. Kurds (کردها - Kurdan)

The Kurdish population, estimated at around 10-15% of Iran's total population, predominantly resides in the northwestern regions of the country, including Kermanshah, Kurdistan, and parts of West Azerbaijan.

- **Oppression**:
  - The Iranian government often restricts the use of the Kurdish language in education and public life.
  - Kurdish political activism is heavily suppressed, and many Kurdish activists face arrest, torture, or execution.
  - Kurds have been historically excluded from political power, and movements for autonomy are seen as threats by the state.
  - Kurdish areas in Iran have higher rates of poverty and unemployment, often attributed to governmental neglect.

b. Baluchis (بلوچها - Baluchi)

The Baluch people are mainly located in the southeastern part of Iran, in Sistan and Baluchestan Province, which borders Pakistan and Afghanistan.

- **Oppression**:
  - The Baluch ethnic group faces economic and political marginalization. Sistan and Baluchestan is one of Iran's poorest regions, with high rates of unemployment and underdevelopment.
  - Baluchis are often denied political representation and have limited access to resources and services.
  - The Iranian government has cracked down on Baluchi separatist movements, such as the Free Baluchistan Movement, leading to arrests and executions of activists.

c. Arabs (عرب‌ها - Arab)

The Arab minority in Iran resides mainly in the Khuzestan province, which borders Iraq and is a key oil-rich region.

- **Oppression**:
  - Arab communities in Khuzestan face discrimination in terms of language rights, as Arabic is not widely taught in schools.
  - They are also underrepresented in government positions and face systemic neglect in terms of economic development.
  - Protests by Arabs for cultural and political rights have been harshly repressed by the Iranian state, and activists have been subjected to violence, imprisonment, and forced displacement.

d. Turkmen (ترکمن‌ها - Turkmen)

The Turkmen people are concentrated in the northeastern parts of Iran, especially in the Golestan Province.

- **Oppression**:
  - The Turkmen face discrimination in terms of language rights and political representation.
  - They are also economically marginalized, with limited access to infrastructure and public services.
  - Although the community is relatively smaller than other ethnic minorities, their concerns are often sidelined in the national discourse.

2. Religious Minorities

Iran is a predominantly Shia Muslim country, but it is home to several religious minorities who often face discrimination or persecution.

a. Baha'is (بهائی‌ها - Bahá'ís)

The Baha'i Faith, a religion founded in the 19th century in Iran, is not recognized by the Iranian government and is considered a heretical movement by the state.

- **Oppression**:
  - Baha'is face systemic discrimination, including being denied access to higher education, government jobs, and other basic rights.
  - Baha'i religious leaders and followers are often arrested, tortured, and executed for their beliefs.
  - Their places of worship are frequently destroyed, and they are socially ostracized.

b. Sunni Muslims (اهل سنت - Ahl-e-Sunnat)

Though Iran is a predominantly Shia Muslim country, there is a significant Sunni minority, particularly in the provinces of Sistan and Baluchestan, Kurdistan, and parts of Khuzestan.

- **Oppression**:
  - Sunni Muslims in Iran face discrimination in terms of political power, as the state is controlled by Shia clerics.
  - They are often excluded from key political positions, including leadership in religious institutions, military, and the judiciary.
  - Sunni religious practices are heavily restricted, and their mosques face closures or surveillance by the authorities.

c. Christians (مسیحیان - Masiḥiyan)

Christianity in Iran, particularly the Armenian and Assyrian branches, has a long history, but Christians now face restrictions under the Islamic Republic.

- **Oppression**:
  - Evangelical Christians, particularly converts from Islam, face persecution, including imprisonment, forced apostasy, and harassment.
  - Churches are tightly regulated, and proselytizing is illegal, with many Christian communities facing the threat of state repression.

d. Jews (یهودیان - Yahudiyan)

Although the Jewish community in Iran is one of the oldest in the world, the number of Jews has significantly decreased over the decades.

- **Oppression**:
  - The Iranian government restricts Jewish religious and cultural practices, despite the community being officially recognized by the state.
  - Jews are often subject to state surveillance and occasional discrimination, and many have been forced to emigrate due to the oppressive climate.

3. Women (زنان - Zanan)

Iranian women, regardless of their ethnic or religious backgrounds, face significant legal and social restrictions.

- **Oppression**:
  - Iranian women must adhere to strict dress codes (e.g., the mandatory hijab law), and failure to comply can lead to arrests, fines, and other punishments.
  - Women are not allowed to travel, marry, or work without the consent of a male guardian (husband or father).
  - Although women in Iran have been active in protests, particularly around issues like the hijab law, they face brutal repression and violence for demanding gender equality and social freedoms.
  - Iranian women also face significant limitations in the areas of inheritance, family law, and access to political representation.

4. LGBTQ+ Community (همجنس‌گرایان - Hamjensgarayan)

Iran has one of the most repressive environments for LGBTQ+ individuals, with laws that criminalize homosexuality.

- **Oppression**:
  - Homosexuality is considered a crime punishable by imprisonment, flogging, and even death.
  - Transgender individuals face legal challenges, though transgender people can legally change their gender after undergoing surgery. However, many transgender Iranians face societal rejection, discrimination, and difficulty in accessing gender-affirming healthcare.
  - LGBTQ+ advocacy groups and events are banned, and individuals who are openly queer risk arrest, torture, or death.

5. Political Dissidents

Political dissidents in Iran, including journalists, activists, and intellectuals, face persecution and severe penalties for expressing opposition to the government.

- **Oppression**:
  - Political activists, especially those advocating for democracy or human rights, are often arrested, tortured, or executed.
  - Journalists face censorship, imprisonment, and even exile for reporting on sensitive topics or criticizing the government.
  - Many Iranians have fled the country to escape political repression, and those who remain face constant surveillance and the threat of arrest.

Conclusion

Iran is a complex society where numerous ethnic, religious, and social groups face varying degrees of oppression. The challenges faced by these communities are

often rooted in historical, political, and ideological factors. Ethnic minorities like the Kurds, Baluchis, and Arabs, as well as religious minorities like Baha'is and Sunnis, face significant discrimination. Women's rights are severely restricted, and LGBTQ+ individuals face harsh legal consequences. Political dissidents, too, are systematically repressed. Despite these challenges, many of these communities continue to resist, advocate for their rights, and push for social change.

In Iraq, numerous groups have faced oppression due to a combination of ethnic, religious, political, and historical factors. These groups experience varying degrees of marginalization, discrimination, and violence, often linked to the complex political and sectarian landscape of the country. Below is a detailed look at some of the key oppressed groups in Iraq, along with their local names:

1. Kurdish People (Kurdistan Region)

- **Local Name:** *Kurds* (کُرد)
- **Overview:** The Kurds are the largest ethnic minority in Iraq and have historically faced repression by various Iraqi governments, especially under Saddam Hussein's regime, which culminated in the infamous Anfal campaign (1986–1989), during which tens of thousands of Kurds were killed, and their villages destroyed.
- **Current Status:** Though the Kurdish Regional Government (KRG) in the north now governs the semi-autonomous Kurdistan Region, Kurds still face occasional discrimination, especially regarding issues of political power and territorial disputes (such as the controversial Kirkuk region). Kurds are also sometimes targeted by extremist groups like ISIS, particularly in border regions.

2. Sunnis (Arab Sunnis)

- **Local Name:** *Ahl al-Sunnah* (أهل السنة)
- **Overview:** Sunnis in Iraq make up around 30-35% of the population. The Sunni Arab community has historically been in power, particularly under Saddam Hussein's Ba'athist regime. However, after the 2003 U.S.-led invasion of Iraq and the fall of Saddam, Sunni Arabs became politically marginalized as Shi'a-majority political groups took control of the government.
- **Current Status:** Many Sunnis feel excluded from political power, and this has fueled insurgency movements and the rise of extremist groups like ISIS. Sunnis have been disproportionately affected by violence, sectarianism, and displacement. They also face discrimination in terms of employment and political representation.

3. Shi'a (Arab Shi'ites)

- **Local Name:** *Shi'ah* (شيعة)

- **Overview:** The Shi'a Arab community, which constitutes the majority of Iraq's population, has faced persecution under Sunni-dominated regimes, particularly under the Ba'ath Party. Under Saddam Hussein, Shi'a were brutally oppressed, particularly after uprisings in the early 1990s.
- **Current Status:** Following the fall of Saddam, the Shi'a have risen to political dominance in Iraq. Despite being the majority, some Shi'a groups still face persecution or discrimination from extremist Sunni factions and the remnants of the Saddam-era regime. Additionally, the influence of Iran on Shi'a politics in Iraq has made them targets of Sunni extremist groups.

4. Yazidis

- **Local Name:** *Ezidi* (Êzîdî)
- **Overview:** The Yazidis are a religious minority, ethnically Kurds, who follow a unique faith that blends elements of Zoroastrianism, Christianity, and Islam. They are primarily concentrated in northern Iraq, particularly around Sinjar.
- **Current Status:** Yazidis have faced centuries of persecution, but the most severe oppression occurred in 2014 when ISIS attacked their communities, killing thousands of men and abducting women and children for slavery. Although liberated from ISIS, Yazidis continue to live in displacement camps and face challenges regarding security, rehabilitation, and integration into society.

5. Christians (Assyrians, Chaldeans, and Armenians)

- **Local Names:** *Assyrian* (□□□□□□), *Chaldean* (□□□□□□), *Armenian* (Հայ)
- **Overview:** Iraq's Christian population, particularly the Assyrians, Chaldeans, and Armenians, have a long history in the region but have faced increasing persecution, particularly since the U.S. invasion in 2003 and the rise of ISIS. Their presence in Iraq dates back to ancient times, but the community has dwindled due to emigration, targeted violence, and displacement.
- **Current Status:** After ISIS targeted Christian communities, forcing many to flee from their ancient towns, most Christians remain in a state of displacement. They continue to face threats from various sectarian and extremist factions, and many are reluctant to return to their homes without guarantees of safety.

6. Turkmen (Iraqi Turkmen)

- **Local Name:** *Türkmənler* (تورکمنلر)
- **Overview:** The Iraqi Turkmen are an ethnic minority group that speaks Turkish and is concentrated in northern Iraq, particularly in areas such as Kirkuk and Mosul. They are ethnically and culturally closer to the Turks than to the Arabs or Kurds.
- **Current Status:** Turkmen have often been caught in the middle of the Kurdish-Arab struggle for political power and territory. They have been marginalized by both the central government in Baghdad and the Kurdish

regional government, with some Turkmen groups facing discrimination and violence, particularly in the context of the disputed territories like Kirkuk.

7. Shabak

- **Local Name:** *Shabak* (شباك)
- **Overview:** The Shabak people are an ethnic and religious minority found primarily in the Nineveh Plains, particularly around Mosul. Their language is a dialect of Kurdish, but they follow a unique faith that combines elements of Shi'a Islam and other local traditions.
- **Current Status:** The Shabak face persecution both from Sunni extremists, particularly ISIS, and from Kurdish forces, who view them as a potential threat to Kurdish territorial claims. They are often caught between various competing political and ethnic groups.

8. Mandaeans (Sabians)

- **Local Name:** *Sābi'ūn* (صَابِئُون)
- **Overview:** Mandaeans are a small, ancient religious group that traces its roots to the pre-Islamic era in the region. Their religion is distinct, focused on Gnosticism and the veneration of John the Baptist. They have historically lived in southern Iraq, particularly around Basra.
- **Current Status:** The Mandaean community has faced persecution, particularly in the post-2003 era, when their religious leaders were targeted by extremist groups. Many Mandaeans have fled Iraq, and the community is rapidly declining in its ancestral homeland.

9. LGBTQ+ Community

- **Local Name:** The LGBTQ+ community in Iraq is largely invisible due to the dangerous legal and social environment.
- **Overview:** Homosexuality and gender non-conformity are not tolerated in Iraq, with harsh laws and social norms against LGBTQ+ people. They face violence, discrimination, and sometimes "honor killings" by family members or extremists.
- **Current Status:** LGBTQ+ individuals are forced to hide their identities due to the risks of harassment, torture, and death, and have no legal protections against discrimination.

10. Baha'is

- **Local Name:** *Bahá'í* (بهائي)
- **Overview:** The Baha'i Faith, originating in Iran, has adherents in Iraq as well. The Baha'is in Iraq have faced persecution since the establishment of the religion in the 19th century.
- **Current Status:** Baha'is are marginalized in Iraq and face discrimination and violence from both the state and social groups due to their religious beliefs.

They have little to no legal protection and often suffer under Iraq's predominantly Muslim religious culture.

11. Palestinians

- **Local Name:** *Filistiniyūn* (فلسطينيون)
- **Overview:** Palestinians in Iraq are primarily refugees who fled their homeland in the mid-20th century. They have lived in Iraq since the 1948 Arab-Israeli war, but their legal status has remained precarious.
- **Current Status:** Palestinians in Iraq are often denied citizenship and face discrimination, particularly in terms of employment and legal rights. Many live in refugee camps or informal settlements.

12. Arab Marsh Arabs (Ma'dan)

- **Local Name:** *Ma'dān* (معدان)
- **Overview:** The Marsh Arabs, also known as Ma'dan, are an indigenous people who have lived in the marshlands of southern Iraq for centuries. Their way of life, which includes farming, fishing, and raising livestock in the marshes, has been disrupted by government policies and environmental degradation.
- **Current Status:** Under Saddam Hussein, the Marsh Arabs were subjected to brutal repression, including the destruction of their homes and villages. While some have returned to the marshes after the fall of Saddam, they still face challenges related to environmental destruction and limited access to services.

Conclusion:

These oppressed groups in Iraq face a range of challenges, from violent extremism to political marginalization, and their struggles are deeply intertwined with the country's ethnic and sectarian conflicts. Their experiences vary depending on their location, religion, ethnicity, and the broader political and security landscape in Iraq. Many of these groups continue to strive for recognition, protection, and rights in a context where power dynamics and conflict remain fluid.

In Ireland, as in other societies, certain groups have historically faced oppression or marginalization based on various factors such as ethnicity, religion, gender, sexual orientation, and class. While Ireland has made significant progress in many areas in recent decades, some groups continue to experience social, political, or economic disadvantage. Below are some of the key oppressed or marginalized groups in Ireland, along with their local names and a detailed overview:

1. Irish Travellers (Pavee)

- **Local Name**: Pavee, or Irish Travellers (Pavee is often used to refer to them in their own language, Shelta)

- **Background**: Irish Travellers are a distinct ethnic group with their own language, culture, and traditions. They have traditionally been a nomadic community, although many now live in permanent homes. They are often subject to discrimination, particularly due to their lifestyle, and have faced challenges such as poor living conditions, limited access to education, and exclusion from mainstream society.
- **Discrimination**: Travellers often face prejudice and stereotypes, including being seen as "uncivilized" or "untrustworthy." Historically, they have been marginalized in terms of access to housing, education, and healthcare. In 2017, the Irish government formally recognized them as a distinct ethnic minority.
- **Key Issues**: Housing (with Traveller-specific accommodation often lacking), discrimination in employment, and health inequalities.

2. The Roma Community

- **Local Name**: Roma
- **Background**: The Roma are an ethnic group originating from Northern India, now living in many parts of Europe, including Ireland. In Ireland, they are a relatively small but growing community. They face similar issues to other Romani groups in Europe, including prejudice and exclusion.
- **Discrimination**: Roma in Ireland are often subjected to racism and negative stereotyping, such as being associated with criminality or begging. Many live in poverty, and the community faces barriers to accessing education, employment, and health services.
- **Key Issues**: Racism, poverty, and social exclusion.

3. LGBTQ+ Community

- **Local Name**: LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others)
- **Background**: Ireland has made significant strides in LGBTQ+ rights in recent years, most notably through the legalization of same-sex marriage in 2015. However, LGBTQ+ individuals still face challenges, particularly those who are transgender or non-binary, and those in rural areas may experience more discrimination than in urban centers like Dublin.
- **Discrimination**: Although laws have been reformed, societal attitudes can still be hostile, especially in rural communities. There is also still stigma around LGBTQ+ issues in some workplaces and in certain family structures.
- **Key Issues**: Transgender rights, mental health, hate crimes, and discrimination in the workplace.

4. Women (Gender Inequality)

- **Local Name**: Women (in relation to specific feminist issues, the term "feminists" is used)
- **Background**: Women in Ireland have historically faced significant gender inequality, including legal restrictions on their rights. However, significant progress has been made in areas such as access to education, employment, and reproductive rights. The 2018 referendum to repeal the 8th Amendment (which had previously banned abortion) was a major victory for women's rights in Ireland.
- **Discrimination**: Despite progress, women still face a gender pay gap, underrepresentation in politics and leadership roles, and high rates of domestic violence. Additionally, issues related to the care economy (such as unpaid domestic labor) continue to affect women disproportionately.
- **Key Issues**: Gender-based violence, reproductive rights, wage inequality, and lack of representation in leadership positions.

5. Migrants and Asylum Seekers

- **Local Name**: Asylum Seekers, Refugees, Migrants
- **Background**: Ireland has seen a significant increase in migration over the past few decades, especially from countries such as Poland, Lithuania, Romania, Nigeria, and Syria. Migrants, including refugees and asylum seekers, often face systemic barriers to integration into Irish society.
- **Discrimination**: Many migrants face racism, xenophobia, and discrimination in the workplace, housing, and public services. Asylum seekers, in particular, often live in direct provision centers, where they face poor living conditions, long waiting times for decisions on their asylum applications, and limited rights.
- **Key Issues**: Racism, integration, direct provision system, and access to employment and housing.

6. People with Disabilities

- **Local Name**: Disabled People
- **Background**: People with disabilities in Ireland, both physical and intellectual, often face significant barriers to full participation in society. While there have been legal reforms, including the Disability Act (2005) and the ratification of the UN Convention on the Rights of Persons with Disabilities, challenges persist.
- **Discrimination**: People with disabilities often face accessibility issues, stigma, and exclusion from employment opportunities. Disability benefits and supports are frequently criticized as inadequate, and there is a lack of accessible public spaces and services.
- **Key Issues**: Accessibility, employment discrimination, social stigma, and lack of adequate services.

7. Working-Class People

- **Local Name**: The Working Class
- **Background**: Although Ireland is considered a relatively high-income country, there remains a significant proportion of the population living in poverty or facing economic disadvantage. This includes individuals in lower-paid jobs, those dependent on social welfare, and those who have been excluded from Ireland's economic growth.
- **Discrimination**: Working-class communities, particularly in urban centers like Dublin and Cork, often face social stigmatization. There are also disparities in education and health outcomes between working-class and middle- or upper-class groups.
- **Key Issues**: Poverty, housing affordability, unemployment, and access to education and healthcare.

8. Black and Ethnic Minority Communities

- **Local Name**: Black, African, and Ethnic Minority Communities
- **Background**: The Black and ethnic minority population in Ireland has been growing, particularly with migration from African, Eastern European, and Asian countries. While the Irish constitution guarantees equality for all citizens, ethnic minorities continue to face racial discrimination and marginalization.
- **Discrimination**: Black and ethnic minority people in Ireland often experience racism in housing, employment, and education. Studies have shown that they are more likely to face racial profiling by the police and to be subjected to hate speech or violence.
- **Key Issues**: Racism, lack of representation in politics and media, and discrimination in housing and employment.

9. Indigenous Irish Speakers (Gaeltacht Communities)

- **Local Name**: Gaeltacht (Irish-speaking areas)
- **Background**: The Gaeltacht areas are regions in Ireland where Irish (Gaeilge) is spoken as a community language. These areas are mostly located in the west of the country, including parts of counties Donegal, Galway, Kerry, and Cork.
- **Discrimination**: While Irish is an official language, the Gaeltacht community is often marginalized, with the Irish language being less commonly spoken in daily life outside of these areas. This leads to concerns about the survival of the language and culture.
- **Key Issues**: Language preservation, economic development in Gaeltacht areas, and cultural representation.

Conclusion:

Ireland has made significant progress in addressing inequality and oppression, but challenges remain for many marginalized groups. The issues these groups face—ranging from systemic racism to gender inequality—require continued efforts in education, policy reform, and social attitudes to ensure equality and justice for all.

In Israel, like in many countries, various groups face different forms of social, political, and economic oppression. Below is a detailed look at some of the major oppressed groups, with their local names and context:

1. Palestinian Arabs (Arab Citizens of Israel)

- **Local Name**: *Arab Israelis* or *Palestinian Citizens of Israel* (*Al-Muwatiniyyun al-'Arab fi Isra'il*)
- **Context**: Palestinian Arabs who remained in what became Israel after the 1948 Arab-Israeli War make up about 20% of the population. Although they are citizens of Israel with voting rights, they face significant discrimination in various areas, including education, employment, and land access. The Israeli state has been accused of maintaining policies that marginalize them politically and socially. Issues such as military conscription (which is mandatory for Jewish Israelis but not for Arabs), limitations on their access to land, and restrictions in predominantly Jewish areas (like housing) contribute to their sense of oppression.
- **Key Issues**:
  - Discriminatory policies in housing, education, and employment.
  - Restrictions on political representation and participation, despite voting rights.
  - Underfunded public services in Arab-majority areas.

2. Palestinians in the Occupied Territories (West Bank and Gaza)

- **Local Name**: *Filastiniyyun* (Palestinians)
- **Context**: Palestinians living in the West Bank, East Jerusalem, and Gaza Strip are not citizens of Israel. They live under military occupation and face widespread human rights violations, including restrictions on movement, land confiscation, and violence from both Israeli security forces and settlers. In the West Bank, Palestinians are subject to Israeli military law, while Israeli settlers live under civil law. Gaza, controlled by Hamas, faces an ongoing blockade by Israel, resulting in a dire humanitarian situation.
- **Key Issues**:
  - Restrictions on freedom of movement (e.g., checkpoints, the Separation Barrier).
  - Violence and harassment from Israeli settlers.
  - Limited access to healthcare, education, and basic services in Gaza due to the blockade.
  - Lack of sovereignty and political representation.

3. Bedouins in the Negev

- **Local Name**: *Al-Badu* or *Al-Bedou* (singular: *Badawi*)
- **Context**: The Bedouins are an indigenous Arab group who traditionally lived a semi-nomadic lifestyle in the Negev desert (southern Israel). Many Bedouins have been displaced from their ancestral lands by the establishment of Israel and now live in urbanized or semi-urbanized conditions. While some Bedouins live in recognized towns, many others reside in unrecognized villages that lack basic infrastructure, such as water, electricity, and roads. There are also ongoing disputes over land ownership, as much of the Bedouin land is claimed by the state of Israel.
- **Key Issues**:
  - Displacement and lack of land recognition.
  - Poor access to infrastructure and services.
  - Social and economic marginalization.
  - Conflicts over land ownership and settlement expansion by the Israeli government.

4. Ethiopian Jews (Beta Israel)

- **Local Name**: *Olim mi-Etiopia* (Ethiopian Immigrants) or *Beta Israel* (House of Israel)
- **Context**: Ethiopian Jews, who were brought to Israel during Operation Moses (1984) and Operation Solomon (1991), often face racial discrimination. Despite their integration into Israeli society, they experience social exclusion, particularly in education, employment, and housing. There have been reports of police brutality against Ethiopian Israelis, as well as discrimination in the army and workplace. Their Jewish identity has sometimes been questioned, and their integration into mainstream Israeli society has been challenging.
- **Key Issues**:
  - Racial discrimination and police brutality.
  - Social exclusion, particularly in education and employment.
  - Challenges in maintaining cultural identity while integrating into Israeli society.
  - Tensions regarding their Jewishness and integration into Jewish Israeli identity.

5. Haredi (Ultra-Orthodox) Jews

- **Local Name**: *Haredim* (singular: *Haredi*)
- **Context**: The Haredi community is an ultra-Orthodox Jewish group that lives by strict religious codes and tends to be highly insular. While they enjoy the benefits of state support (especially for their yeshiva students), they often oppose modern Israeli secularism. However, Haredim are also subjected to some oppression within Israeli society, such as restrictions on employment

and integration into the broader Israeli economy. They face pressure from secular Israelis to integrate more into the workforce, and their educational system often does not provide the skills needed for the modern job market.

- **Key Issues**:
  - Pressure to integrate into the secular economy and society.
  - Tensions between secular and religious communities.
  - Gender segregation and inequality within the community (e.g., women being expected to stay at home).

6. LGBTQ+ Community (Especially Palestinian LGBTQ+ Individuals)

- **Local Name**: *Al-Mithliyyin* (Homosexuals) or *Al-Mithliyyun al-'Arab* (Arab LGBTQ+)
- **Context**: In Israel, the LGBTQ+ community has made significant strides in terms of legal rights and societal acceptance, including same-sex marriage recognition for those married abroad, anti-discrimination laws, and Pride parades in major cities. However, LGBTQ+ individuals, especially those who are Palestinian or come from conservative religious backgrounds, often face discrimination, stigma, and violence. For Palestinian LGBTQ+ individuals, there is an additional layer of oppression due to the social and cultural conservatism prevalent in many Palestinian communities, along with the broader political context.
- **Key Issues**:
  - Stigma and discrimination, especially in conservative communities.
  - Violence and marginalization of Palestinian LGBTQ+ individuals by both Israeli and Palestinian societies.
  - Lack of social and legal protections in some areas of Israel for LGBTQ+ Palestinians.

7. Mizrahi Jews (Jews of Middle Eastern and North African Descent)

- **Local Name**: *Yehudim Mizrahiyim* (Mizrahi Jews)
- **Context**: Mizrahi Jews, who come from countries such as Iraq, Yemen, Morocco, and Syria, have faced discrimination in Israel since its founding. The Zionist establishment, which was primarily Ashkenazi (European Jewish), sometimes viewed Mizrahi Jews as less "cultured" or "civilized," leading to social marginalization. Over time, Mizrahim have achieved upward mobility, but they still experience systemic disadvantages, especially in terms of access to elite positions in Israeli society, business, and government.
- **Key Issues**:
  - Discrimination based on ethnic origins and cultural practices.
  - Marginalization in access to education, jobs, and political power.
  - Tensions between Ashkenazi and Mizrahi Jews in Israeli society.

8. Refugees and Asylum Seekers (Mainly from Africa)

- **Local Name**: *Toshavim Zorim* (Foreign Residents) or *Mitcharvim* (Refugees)
- **Context**: Israel is home to a growing population of African asylum seekers, primarily from Eritrea and Sudan, who fled violence and persecution in their home countries. These refugees often live in difficult conditions, with limited rights to work and access to services. They are often treated as illegal immigrants, despite their claims for asylum. The Israeli government has faced criticism for its policies toward refugees, including attempts to deport them to third countries and the lack of integration programs.
- **Key Issues**:
    - Poor living conditions in overcrowded neighborhoods.
    - Legal limbo and lack of work permits.
    - Hostile public attitudes and occasional government deportation efforts.

Conclusion:

Israel is a society with a complex demographic makeup, where multiple groups face different forms of oppression based on ethnicity, religion, nationality, and even immigration status. The challenges faced by each group are influenced by historical, political, and social contexts, and the state of Israel's policies towards these groups continues to evolve, often under significant domestic and international scrutiny.

In Italy, as in many countries, various groups face forms of oppression, whether based on ethnicity, religion, gender, disability, or socio-economic status. Below is a detailed look at some of the groups that have been historically or are currently marginalized, along with some of the local terms used for them:

1. Roma and Sinti (Gypsies)

- **Local Names**: Roma, Sinti
- **Description**: The Roma (sometimes known as "Gypsies") and Sinti people are part of a larger ethnic group that originally migrated from northern India to Europe over 1,000 years ago. In Italy, the Roma and Sinti communities face significant discrimination, including prejudice, stereotyping, and social exclusion. They are often associated with poverty and marginalization and frequently live in informal settlements.
- **Challenges**: These groups face high levels of unemployment, low access to education, and are often targets of hate crimes. They are also subjected to policies of forced evictions and are often excluded from mainstream society.

2. Migrants and Refugees

- **Local Names**: Migranti, Rifugiati
- **Description**: Italy is one of the main entry points for migrants and refugees arriving by sea from Africa, Asia, and the Middle East. Migrants, especially those without legal status or asylum seekers, face significant barriers to

integration. Italy has a history of both welcoming migrants (due to its geographical location) and hostility towards them, with increasing anti-immigrant sentiment in recent years.
- **Challenges**: Discrimination, limited job opportunities, poor living conditions, and social exclusion are common. There is also a rise in anti-immigrant rhetoric, sometimes exacerbated by populist political parties.
- **Examples of Groups**: Somali, Eritrean, Nigerian, and Syrian migrants are among the most affected.

3. LGBTQ+ Community

- **Local Names**: LGBTQ+ (Lesbiche, Gay, Bisessuali, Transgender, Queer, etc.)
- **Description**: While Italy has made significant strides in recent years, such as legalizing civil unions for same-sex couples in 2016, LGBTQ+ individuals still face discrimination and violence in many areas of life. The Catholic Church, a powerful institution in Italy, has historically opposed LGBTQ+ rights, influencing public attitudes.
- **Challenges**: LGBTQ+ people, especially transgender individuals, are subject to societal and institutional discrimination. There are also reports of violence against LGBTQ+ people, particularly in more rural or conservative areas.

4. Women

- **Local Names**: Donne
- **Description**: Although women in Italy have made significant progress in terms of education and workforce participation, they still face systemic inequality in many areas, including gender-based violence, pay gaps, and underrepresentation in political and business leadership positions.
- **Challenges**: Gender-based violence is a significant issue, with high rates of femicides (murders of women by intimate partners). Additionally, women in Italy face societal pressure around traditional roles, particularly concerning family and motherhood.

5. People with Disabilities

- **Local Names**: Persone con disabilità
- **Description**: People with disabilities in Italy, whether physical or intellectual, face various forms of discrimination, limited access to public spaces, and inadequate support for integration into the workforce.
- **Challenges**: Physical barriers, lack of accessibility in public transportation and buildings, and insufficient support in employment or education contribute to the social exclusion of people with disabilities.

6. Refugees and Asylum Seekers

- **Local Names**: Rifugiati, Richiedenti asilo

- **Description**: While migrants in Italy often face challenges, asylum seekers and refugees have additional obstacles, such as navigating the complex asylum process, facing detention in overcrowded reception centers, and being subjected to xenophobia and racism.
- **Challenges**: Legal and bureaucratic hurdles, living in precarious conditions, and violence or mistreatment at the hands of state authorities or criminal groups (e.g., trafficking) are common issues faced by asylum seekers.

7. Southern Italians (Terroni)

- **Local Names**: Terroni (often used pejoratively)
- **Description**: The term "Terroni" refers to people from the southern regions of Italy, especially from the south of the country (e.g., Calabria, Sicily, Campania, etc.). Historically, southern Italians have been seen as backward or inferior by people from northern regions (such as Lombardy, Veneto, etc.).
- **Challenges**: These regional prejudices contribute to discrimination, especially in terms of economic opportunities. There is a historical divide between the industrialized north and the agricultural south, with southern Italians facing a lower standard of living and fewer job opportunities.

8. Muslims and People of Islamic Faith

- **Local Names**: Musulmani
- **Description**: The Muslim population in Italy is relatively small, but it is growing due to migration. There is a significant population of Muslims from Morocco, Albania, Egypt, and other countries. Despite this, Islam is often viewed with suspicion in the context of rising right-wing populism in Europe.
- **Challenges**: Islamophobia, discrimination, and misunderstanding about Islamic practices are common, particularly regarding headscarves, religious dress, and the construction of mosques. Muslim women often face intersectional discrimination based on both gender and religion.

9. Africans (Afro-Italians)

- **Local Names**: Afro-italiani
- **Description**: Afro-Italians are individuals of African descent, many of whom are descendants of migrants from former Italian colonies (e.g., Libya, Eritrea, Somalia). While Italy has a history of colonialism, Afro-Italians are still often marginalized, facing racism and social exclusion.
- **Challenges**: Discrimination in education, employment, and housing is widespread. They may also face police profiling and social stigmatization.

10. Elderly (Anziani)

- **Local Names**: Anziani (Elderly)
- **Description**: Italy has one of the oldest populations in the world, and the elderly face certain forms of marginalization, particularly in terms of

economic and social participation. While they benefit from a well-developed healthcare system, social isolation and limited access to technology remain concerns.
- **Challenges**: Economic insecurity, inadequate pensions, and loneliness are significant issues for Italy's elderly population. There is also sometimes age-related discrimination in the workforce.

11. Workers in Precarious Employment (Precari)

- **Local Names**: Precari
- **Description**: The "precari" are workers in precarious, temporary, or part-time employment. This group has grown significantly in Italy, particularly in the wake of the 2008 financial crisis and subsequent austerity measures.
- **Challenges**: These workers face job insecurity, lack of benefits, and difficulties in achieving upward mobility. They are often young people or people in the gig economy, struggling to gain stable employment.

12. Indigenous Minorities (Ladino, Friulian, Sarda)

- **Local Names**: Ladini, Friulani, Sardi
- **Description**: Italy is home to several linguistic and cultural minorities that can face oppression or neglect. For example, Ladino is spoken in parts of Trentino, Friulian is spoken in the Friuli region, and Sardinian (Sardo) is spoken in Sardinia. These groups sometimes struggle to have their languages and cultures recognized or protected by the state.
- **Challenges**: Language suppression and lack of recognition of their cultural rights are significant issues for these communities, as are the pressures of modernization and assimilation.

Conclusion:

Many marginalized and oppressed groups in Italy face complex challenges related to social exclusion, prejudice, discrimination, and economic inequality. While progress is being made in certain areas, significant gaps remain in terms of access to opportunities, protection of rights, and societal acceptance. Various local names and terminologies reflect both the diversity of these groups and the cultural and historical contexts in which these oppressions arise.

In Jamaica, there are several groups that have historically faced oppression or marginalization, often due to social, economic, or political factors. These groups are shaped by Jamaica's complex history of slavery, colonialism, and post-independence struggles. Below are some of the key oppressed or marginalized groups in Jamaica, along with their local names or identifiers where applicable:

1. The Rastafari Community

- **Local Name:** Rastafarians

- **Background and Oppression:** Rastafarians are often considered a marginalized group in Jamaica due to their religious beliefs, cultural practices, and distinct lifestyle. The movement began in the 1930s, heavily influenced by Pan-Africanism, the coronation of Haile Selassie I of Ethiopia, and a rejection of colonial rule and Western dominance. Despite their significant cultural impact, Rastafarians have faced discrimination, particularly in the 20th century when they were stereotyped as "unruly" or associated with the use of marijuana (ganja). They were also subjected to police harassment and were often marginalized by mainstream Jamaican society.
- **Oppression:** While many Rastafarians now enjoy greater acceptance, they still face challenges in terms of full social integration, especially with regard to their religious practices, such as their dreadlocks and dietary restrictions. They were also heavily stigmatized during the period of post-independence nation-building.

2. The Jamaican Maroons

- **Local Name:** Maroons
- **Background and Oppression:** The Jamaican Maroons are descendants of enslaved Africans who escaped from plantations and established their own free communities in the mountainous interior of Jamaica. They played a significant role in resisting British colonial forces in the 17th and 18th centuries, leading to treaties that granted them autonomy. Despite this, they were still subjected to discriminatory policies, especially as they began to assimilate into the broader Jamaican society after slavery ended. In some periods, they faced marginalization, as their way of life was often seen as primitive or rebellious.
- **Oppression:** In the post-independence era, there was a push to assimilate the Maroons into mainstream society, and some of their traditional customs and autonomy were undermined. Maroons are also often excluded from the national discourse and suffer from economic isolation.

3. The Jamaican Working Class (Particularly the Rural Poor)

- **Local Name:** "Country People" or "Poor Class"
- **Background and Oppression:** Jamaica has a long history of social inequality, with a sharp divide between the wealthy urban elite and the rural poor. The working class in rural areas, particularly in the parishes of St. Elizabeth, Westmoreland, and Trelawny, often face limited access to quality education, healthcare, and economic opportunities. This group has been historically disadvantaged due to the legacies of slavery and colonialism that left the rural areas underdeveloped.
- **Oppression:** The rural poor often suffer from a lack of infrastructure, poor access to essential services, and limited job opportunities. Many rural communities still face challenges with poverty, unemployment, and social

exclusion, even as Jamaica has developed more economically in urban centers.

4. LGBTQ+ Community

- **Local Name:** "Man a Yard" or "Gay Men," "Lesbians," or "Transgender" depending on the specific community.
- **Background and Oppression:** The LGBTQ+ community in Jamaica faces significant social stigma and legal discrimination. Homosexuality is illegal in Jamaica under the Offenses Against the Person Act, specifically Section 76, which criminalizes "buggery" (sodomy). While the law is not often enforced directly, it creates an atmosphere of hostility and discrimination. LGBTQ+ individuals, particularly gay men, have been subjected to violence, social exclusion, and rejection by family and community.
- **Oppression:** The LGBTQ+ community in Jamaica faces widespread homophobia, with many experiencing verbal and physical abuse. Public attitudes towards LGBTQ+ individuals are often negative, and there is limited legal protection or recognition for LGBTQ+ rights. Some LGBTQ+ people have fled the country due to the threat of violence and discrimination.

5. Indigenous Groups

- **Local Name:** Arawaks or Tainos
- **Background and Oppression:** The indigenous people of Jamaica, the Arawaks (or Tainos), were virtually wiped out after the Spanish colonization in the 16th century, largely due to disease, exploitation, and violence. While there is no significant surviving indigenous population in Jamaica today, there are some individuals and groups that claim descent from the Tainos and advocate for recognition and cultural preservation.
- **Oppression:** The erasure of Taino culture and identity through colonialism has left indigenous Jamaicans marginalized in the historical narrative of the nation. Though there are movements today seeking to revive and celebrate indigenous culture, there is little recognition in terms of political or social rights for these groups.

6. People of East Indian Descent

- **Local Name:** "Indians"
- **Background and Oppression:** People of East Indian (primarily from India, but also including some from Bangladesh and Pakistan) descent began arriving in Jamaica as indentured laborers in the mid-19th century to work on sugar plantations after the abolition of slavery. Although they contributed significantly to Jamaica’s economy, they have often faced discrimination and have been marginalized within the broader Afrocentric culture of the island.
- **Oppression:** Despite achieving some success in business and education, East Indians in Jamaica have faced challenges with integration, social discrimination, and economic exclusion in certain sectors. Their culture and

traditions have been subject to stereotyping, and some still face social and racial prejudices.

7. The Jamaican "Ghetto" or Inner-City Communities

- **Local Name:** "Ghetto People," "Poverty-Stricken Communities"
- **Background and Oppression:** In Jamaican urban areas, particularly in Kingston, there are neighborhoods known as "ghettos," which are characterized by high levels of poverty, unemployment, and crime. These communities, such as Tivoli Gardens, Trenchtown, and August Town, have been historically neglected by the state in terms of infrastructural development and social services. They are often portrayed negatively in the media and are associated with criminality and violence.
- **Oppression:** People living in ghetto communities are marginalized both economically and socially. Many face a lack of educational opportunities, poor housing conditions, and exposure to violence. The stigma associated with these areas often results in discrimination against their residents in employment, healthcare, and other social services.

8. Women and Gender Minorities

- **Local Name:** Women, "Sistren" (in Rastafarian communities)
- **Background and Oppression:** Women in Jamaica face a range of challenges, particularly in terms of gender-based violence, unequal access to opportunities, and political underrepresentation. Despite significant progress in women's rights, there are still deeply entrenched gender inequalities, with women often earning less than men and experiencing high rates of domestic violence and sexual assault.
- **Oppression:** Women, particularly those in rural or economically disadvantaged communities, often face discrimination in the workforce, educational systems, and in relationships. Additionally, Jamaica has a high rate of femicide and intimate partner violence, with many women lacking the resources to escape abusive situations.

Conclusion

1. Literally everything boils down to the fact that we're a social species. Even the point about whether we think our life is good or bad (because we do this by comparing ourselves to others.) Because in one way- we're together as the word social suggests but since we're not social with everyone and can be opposed to others for reasons of race, language, religion whatever, this being together on the one hand and not being together in other ways, creates tension.
2. I know my fate. One day my name will be associated with the memory of something tremendous — a crisis without equal on earth, the most profound collision of conscience, a decision that was conjured up against everything that had been believed, demanded, hallowed so far. I am no man, I am dynamite."

- Friedrich Nietzsche

That collision of consciousness is me.

3. I need to get this to every corner of the world...every human being should read this
4. There's a reason why Christianity, Islam and Judaism are grouped together as the 'Abrahamic' religions-as much as you want to stab me over and over for saying this-we all want the same thing. Even Buddhism and Hinduism and Jainism and Sikhism and other religions and sects within a religion.
5. The world is a ticking bomb waiting to explode…we don't have time. Come on what are you waiting for?? Vote/give money.
6. I've mentioned some controversial stuff here in this write up and in case I haven't mentioned this before, so you don't think i'm beyond stupid, i'm well aware that saying what I've said could get me killed. And i do think i'm beyond stupid in a lot of other. Or a lot worse. Believe me I know.and I think this controversial stuff is exactly what we should be thinking/talking about. I don't care that I've named names. It's exactly what matters. Wanting to attain Salvation/Yehsua/…….for the whole world and not having the courage to do it has ripped me apart limb from limb since I was 8. If I'm killed in the process of this, I couldn't care less. Consider this my suicide note, if that's what it comes to. Or my almost certain-death's note. I don't side with a single human that has existed or is currently existing. All I want is Salvation/yeshua/paradise or astaghfirullah/moksh/nirvana
7. Ya rabi aghfir lana wamnahna alnaeim al' abadia. Lord forgive our sins and grant us peace and everlasting life. May it therefore be Thy will, O Lord, our God and God of our fathers, to forgive us all our sins, to pardon all our iniquities, and to grant us atonement for our transgressions.
8. Seriously, just help me out if your life is boring only for the reason that it will be fun to help me. That's honestly a great reason
9. Please don't lie to yourself while reading this write up.
10. People are starving, freezing, living on the streets, have absolutely no hope in their lives, never had an education, dying and being discriminated against for the colour of their skin, their sexuality, where they're from, their religion. Is my handwriting not legible? Rather, can you not read this font?
11. Is this the life we want? We won't have to work when the world is saved because businesses won't exist to satisfy our daily lives because we'll be doing whatever we want.
12. Time is running out, no need to take it slow.
13. Yes the world is in an extremely dangerous state. Look at the stats. See the stats Greta has put together. If you don't want to believe her, research, look at different books and sources and you'll see she's right. She didn't come up with the stats. Scientists did.

14. I want a world where everyone is treated equally. Not just people, any living being. Naming markers of difference between people gives the impression that its just these markers that I'm naming- race, religion, sexual orientation, short, tall (because i think being taller is favored at least subconsciously; even if height doesn't seem like a big deal it can compound into one), fat or skinny, income level- but the list is non exhaustive And i know a lot of people want this, so just supporting this write up by spreading it will help a great deal
15. Imagine there's no heaven
    It's easy if you try
    No hell below us
    Above us only sky
    Imagine there's no countries
    It isn't hard to do.
    Nothing to kill or die for
    And no religion too.
    Imagine all the people, living life in peace
16. I don't know how else to say this, except by simply saying it: I do not mean to offend anyone. I know I have and it was my intention of bringing the truth to light. But that's it. Things aren't always black and white but by understanding that- the reasons for why things are the way they are -the often misunderstood or of course a lot of the times just perfectly understood we can begin to let go. And when you forgive someone its more for you than them. I don't think I can do justice to explaining that even though I've bitched left right and center about whatever that I have, my end goal is a much better world. And I've bitched about myself too. We as humanity must do better. Since it already seems like I'm on drugs, I'll say this: we all make sense that others don't make sense. That's Linear Equations in 2 variables, also known as Simultaneous Equations. There's no way for you to believe I'm not high as of this moment. And there's no proof of this that I can give you so I won't even try. If I try even a bit and not completely, it'll just be worse for me. I wish there was something I could tell you to make you believe that this is all real. And since I've been ridiculous to another extent and have no shame- Look Lana Del Rey has been attacked for her 'dark' themes, Oasis for saying whatever they said about coldplay Karan Johar for Nepotism- Whatever-sure not all of us are celebrities but that doesn't mean what we do doesn't count. And I know this entire thing sounds cheesy but that's probably the least ridiculous thing about it. From PewDiPie to CarryMinati…to reporters and journalists asking celebrities and stoking the fire just to hear something more controversial because that will make the headlines to marital fights to a bully on the playground to a physical fight in a prison cell…the world is…the world. From the Ram Mandir Hindu vs Muslim battle to sportspeople taking drugs to perform better to the JFK assasination to Gandhi's assasination to the treatment of prisoners in Guetemala to Hiroshima and Nagasaki to the

British Plague to housing crises around the world to red tape bearacy to Romeo and Juliet to the 'Kardashians' to Jacob Sartorius. Another ridiculous thing: Billy Joey in his hit song said 'Only the Good Die Young… sure a lot of people will say this isn' the same as people saying 'everyone has to be a bit of an asshole in the world'...is it so really? In the name of Sick Boy by Chainsmokers- we can pick sides but this is us this is us this is us.

17. World leaders have the ability to rip me apart, to find out every embarrassing and weird and terrible and whatever thing about me whether its through the "internet of things" or by just generally having a lot more power than I do. World leaders can do anything to create a laughing stock out of me. It won't change the fact that the world is messed up beyond compare, that they are the ones responsible for making things better, and that I have got no dignity at this point anyway and have nothing to lose.
18. U will be remembered in history school textbooks for being the ones who changed. If this is what it takes to convince you.
19. I've tried to put things in a certain order, trying to gauge what should come before what for this whole thing to have maximum psychological effect.
20. I don't mean to glorify myself or sugarcoat things but I know that I've literally risked my life by writing so many things in this whole thing
21. One nation has 2 billion people and what 1 prime minister...how is it logically possible for the prime minister to cater to the needs and sub needs of the entire nation. to be democratic liberal progressive capitalist....a 100 other adjectives to describe one prime minister. In general,worldwide there are too little leaders who are naturally unable to represent the interests of every person who voted for them even
22. I've given so many thoughts of mine to strike a chord with as many people as I can. I don't believe in any one of them though I can understand all the thoughts I've expressed in this entire thing. I was hoping to show different sides of the same things which is why some of the thoughts I've expressed are a bit weird and controversial and that just sound straight up stupid (hopefully just at first). The only thing I believe in is a globally totally transformed life system if that's possible.
23. I want it to feel like the 'Na na na' part in James Blunt's you're beautiful.
24. I want it to feel like Proust's in search of lost time. Or a mad party. In the name of the hit song 'Koi Kahe Kehta Rahe' in the movie Dil Chahta Hai, 'Jab Saaz Hai, Aawaaz Hai, Phir Kis Liye Hichkichana '
25. I want it to feel like the FRIENDS show theme song end part where at least I get the 'feels' (give time) including the tug of nostalgia that evokes in me the same feeling of when all the friends are together in the apartment and they all hand in their keys along with when Rachel comes back to Ross' apartment after getting off the plane. Even though this feeling isn't happy, it's 'wholesome', at least for me.
26. I want it to feel like the 'you can fit me inside the necklace you got when you were 16' falsetto part of Ed Sheeran's Photograph.

27. I want it to feel like Zayn's bridge in One Direction's No Control. That euphoric teenage high.
28. I want it to feel like the 'Oh Oh Oh' in the live version in Amsterdam of Mirrors by Niall Horan. Even the studio version will do.
29. I want it to feel like 'Call Me By Your Name' by Andre Aciman
30. I want it to feel like 'the blue dark' of Joey's and Chandler's room if that makes any sense
31. I want it to feel like the end of Taylor Swift's All Too Well 10 Minute Version, Taylor's version-give time.
32. I don't believe in a lot of things I've mentioned…I understand where people who do believe in those things are coming from but I don't agree with them. I've also said a lot of stuff that's stupid to draw attention.
33. The world needs to stop doing anything for a week. If that turns out well, good, otherwise I don't know. I'm not even going to pretend to know if that's sustainable.
34. I know this is quite a thing to say- but anyone and everyone in the world reading this who agrees with me and wants to bring about peace if that's possible please- pour in money. If we collect enough money and I don't know if this makes sense but with that money we can show those who don't agree with us our strength and unity and in my opinion money is the only thing that has the remotest possibility of this cause being a success. Let's face it- money is what makes life moves. If we show our unity through money, that may be our best bet.
35. Period cycle is 28 days from the day it ends (confirm), month is 30 days...its like we were programmed (biologically) to fit in to the system of time (ie a month has 30 days) we would as a species go on to create…can you believe how perfect life is! Or almost perfect. Regardless, it's fascinating. Let's make life enjoyable again, please.
36. I don't want this to be sugar coated but: we need to get away. Not from ourselves, just generally. The Bible is full of contradictions itself. Most religions are. Islam stands up for itself. Doesn't take shit. That often takes the form of violence which I condemn but I appreciate muslims for the fact that at least they believe in their religion. Integrity isn't doing the right thing when no one's watching, its sticking to your beliefs. In the name of the hit song by the Chainsmokers : 'we can pick sides but this is us this is us this is us.' Buddhism is nihilistic too, like Christianity. Hinduism is messed up too.

    That tug of nostalgia you feel when you're reminded of a time long gone- that's what I'm trying to focus on. Like what happened was in a completely different lifetime. In all this wasted time. Where is the world where that time isn't wasted?

Go home, tell your family you love them. If you don't love them, tell them what they mean to you, good or bad. If you don't have a family, I'm sorry-that is if you wished you had one.

The lights go out and I can't be saved.
Tides that I tried to swim against
Have brought me down upon my knees
Oh I beg, I beg and plead
Singin' come out of things unsaid
Shoot an apple off my head
And a trouble that can't be named
A tiger's waiting to be tamed singin'
You are
You are

Confusion that never stops
Closing walls and ticking clocks
Gonna come back and take you home
I could not stop that you now know

Singin' come out upon my seas
Cursed missed opportunities
Am I a part of the cure, or am I part of the disease? Signin'

You are
You are
You are
You are

You are
You are

And nothing else compares
Oh no, nothing else compares
And nothing else compares

You are
You are

Home, home, where I wanted to go
Home, home, where I wanted to go
Home, home, where I wanted to go

If greta u could help with the money thing-if you could keep all the money collected safe...you have contacts and people already believe in you more than me so if you could keep a record of all the money collected idk if a bank will agree to make an account for this purpose idk we have to figure out something. Try to make all the transactions coming to the account everyday and the total amount collected visible to the whole world dkfiuehbnrureidgn fgeifj i have no clue how

Maybe I can give the money collected to the people who want it and they can use it and hopefully after using it they will realize that everyone in the world wants the same thing: eternal bliss/Upper Gan Eden/Jannah/Andanda/moksha-check if I've got this right by asking actual people of each religion. I'm just putting this out there- do not remove 'i'm just putting this out there in final version

I can't imagine what its like to be affected by everything I've mentioned and yes I know I've not completed the list. Saying 'I'm sorry' to those who were affected will never make up for everything they lost and all the difficulties they went through but I am sorry.

Heavenly feelings

The experiment was- different kinds of water- natural vs packaged have different energies (google to check)...I was not able to lift my arms when i was holding a glass of I think packaged water but was able to with natural water..or the other way round. Used the philosophy (right word) of kinesiology. The Maeka Water Curator uses this. See stuff nishaant sent me on WA. Do this you idiot.

Bio- dynamisation
Light and Sound Information?

One

In the delicate hour when dusk softens the edges of the day, a sweet nostalgia unfurls like the first tender notes of a forgotten melody. The air is imbued with the

scent of rain-soaked earth and the lingering whispers of lavender from the garden, each inhalation a reminder of fleeting moments suspended in time. It is a feeling akin to drifting on a gentle tide, where the heart, buoyed by warmth, dances to a rhythm only it can discern.

I recall the embrace of an old friend, laughter mingling with the dusk, their eyes sparkling with secrets only we understood. Each word, a brushstroke on the canvas of memory, painted in hues of joy and longing. The taste of summer lingered on our tongues—ripe peaches, warm sun, the sweetness of possibilities stretching before us like an endless horizon.

In that ephemeral cocoon, life felt unburdened, each heartbeat resonating with the sublime. It was as if the universe conspired to grant us this brief interlude, where time unraveled, revealing the sacred spaces nestled within our shared laughter and unspoken dreams. In those moments, heaven was not a distant promise but a palpable presence, enveloping us in its gentle caress, whispering that we were, for just a heartbeat, infinite.

Two

In the golden glow of late afternoon, when the sun draped itself over the world like a warm embrace, childhood unfolded with an intoxicating simplicity. The air buzzed with the laughter of friends, a symphony of carefree shouts and the rustle of leaves, each moment a treasure waiting to be unearthed. The grass, still cool from the morning dew, tickled bare feet as we raced through the dappled light, our spirits soaring like the kites that danced high above.

There was a sublime magic in the mundane—chasing fireflies as twilight approached, their flickering lights like tiny stars captured in our palms. The taste of lemonade, tangy and sweet, lingered on our tongues as we lay on our backs, tracing cloud shapes, each puff of white a fleeting dream. Time seemed elastic, stretching delightfully, allowing us to linger in that perfect moment, where worries were as distant as the horizon.

Three

The emotions we experience in childhood are profound and multifaceted. Joy, exhilaration, and even sadness are heightened by our unfiltered perceptions. The thrill of climbing to the top of a tree, the deep ache of a friend’s betrayal, or the quiet contentment of a family gathering are all felt with an intensity that is often dulled in adulthood. These experiences shape our understanding of love, loss, and belonging.

Moreover, the bonds we form during childhood are imbued with a purity that is often elusive as we grow older. The unconditional love of a parent, the camaraderie of childhood friends, and the shared secrets whispered under the stars create a

sanctuary of emotion. These connections, though sometimes fleeting, leave indelible marks on our hearts, teaching us about empathy and resilience.

Don't say 'yes this is from Chat GPT, I'm not denying it', just say 'this is from Chat GPT'- it'll be received better

I don't want this to be sugar-coated but: we need to get away. Not from ourselves, just generally. The Bible is full of contradictions itself. Most religions are. Islam stands up for itself. Doesn't take shit. That often takes the form of violence but at least they believe in their religion. Integrity isn't doing the right thing when no one's watching, it's sticking by your beliefs. In the name of the hit song by the Chainsmokers: we can pick sides but this is us this is us this is us. We can pledge our allegiance to any religion- that doesn't justify all the wrong we do. Islam is fucked up for its own reasons. Christianity too. Buddhist is regarded as nihilistic as some and in this vein fucked up.

The tug of nostalgia you feel when you're reminded of a time long gone-that's what I'm trying to focus on. Like what happened was in a completely different lifetime. In all this wasted time. Where is the world where that time isn't wasted?

Go home, tell your family that you love them. If you don't love them, tell them what they mean to you if they mean anything to you. If they mean anything negative to you tell them that tell them the truth. Unburden yourself.

The lights go out and I can't be saved
Tides that I tried to swim against have bought me down upon my knees
Oh I beg , I beg and plead
Singin' come out of things un-said
Shoot an apple off my head
And A trouble that can't be named
A tiger's waiting to be tamed singin'
You are
You are

Confusion that never stops
Closing walls and ticking clocks
Gonna come back and take you home
I could not stop that you now know
Singin' come out upon my seas
Cursed missed opportunities
Am I a part of the cure or am I part of the disease? Singin'

You are
You are
You are
You are

You are
You are

And nothing else compare
Oh no, nothing else compares
And nothing else compares

You are
You are

Home, home, where I wanted to go
Home, home, where I wanted to go
Home, home, where I wanted to go

https://youtu.be/II2EO3Nw4m0?si=0NhBhjpi2i43TWZu
(don’t remove this link)

पान में पुदीना देखा, नाक का नगीना देखा

चिकनी चमेली देखी, चिकना कमीना देखा

चाँद ने cheater होके cheat किया

तो सारे तारे बोले, ”गिली-गिली अक्का”

Hey, मेरी बात, तेरी बात, ज़्यादा बातें बुरी बात

थाली में कटोरा लेके आलू भात, मुरी भात

मेरे पीछे किसी ने repeat किया

तो साला, मैंने तेरे मुँह पे मारा मुक्का

इस पे भूत कोई चढ़ा है, ठहरना जाने ना

अब तो क्या बुरा, क्या भला है, फ़र्क़ पहचाने ना

ज़िद पकड़ के खड़ा है, कमबख़्त छोड़ना जाने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना, माने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना, माने ना

ये जो हाल है, सवाल है

कमाल है, जाने ना, जाने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना

हवा में Havana देखा, ढिमका-फ़लाना देखा

सींग का सिंघाड़ा खा के शेर का गुर्राना देखा

पूरी दुनिया का गोल-गोल चक्कर लेके

मैंने दुनिया को मारा धक्का

Hey, Bollywood, Hollywood

Very-very jolly good

राई के पहाड़ पर तीन फ़ुटा Lilliput

मेरे पीछे किसी ने repeat किया

तो साला, मैंने तेरे मुँह पे मारा मुक्का

ऐयाशी के one-way से खुद को मोड़ना जाने ना

कंबल बेवजह ये शरम का ओढ़ना जाने ना

ज़िद पकड़ के खड़ा है, कमबख़्त छोड़ना जाने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना, माने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना

आज सारे चाँद-तारे बन गए हैं disco lights

जल के, बुझा के, हम को बुला के

कह रहे हैं, "Party all night"

नाता बेतुकी दिल्लगी से तोड़ना जाने ना

आने वाले कल की फ़िकर से जोड़ना जाने ना

ज़िद पकड़ के खड़ा है, कमबख़्त छोड़ना जाने ना

Haha!

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना, माने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना, माने ना

ये जो हाल है, सवाल है

कमाल है, जाने ना, जाने ना

बदतमीज़ दिल, बदतमीज़ दिल

बदतमीज़ दिल माने ना

I have seen Mint in betel leaf, seen stone of nosering,
I've seen sexy girls and handsome boys..
When the moon became a cheater and cheated,
all the stars said Gili Gili Akkhan..

[Gili Gili Akkhan is a popular Hindi song title, which means wet/watery eyes]

My talks, your talks
Talking more is bad thing
Keeping a pot in the plate
potato-rice and bread-rice
If someone repeats after me
I will punch you in the face..

He's got a madness over him, doesn't know to stop..

Now what's good and what's bad, he doesn't get the difference..
It is insisting, not willing to leave..

This insolent, ill mannered heart,
doesn't listen (to me/anyone)..

This world is a question and is very amazing
Nobody knows, nobody knows

It saw Havana in the air
It saw this n that
I've seen lion roaring
even after eating a samosa
Taking rounds of the whole earth
I pushed the world

Bollywood Hollywood, very very jolly good
lilliput of hight three foot on the molehill
If someone repeats after me
I will punch him..

It doesn't know how to turn away
from the one way of ostentatious life
It don't know how to muffle
the blanket of shame
It is insisting
Not willing to leave..

One, two, three

Straight off the plane to a new hotel

Just touched down, you could never tell

Ah, a big house party with a crowded kitchen

People talk (shh) but we don't listen

Tell me that I'm wrong but I do what I please

Way too many people in the Addison Lee

Now I'm at the age when I know what I need, oh, whoa

Midnight memories

Oh-oh-oh-oh-oh

Baby, you and me

Stumblin' in the street

Singin', singin', singin', singin'

Midnight memories

Oh-oh-oh-oh-oh

Anywhere we go, never say no

Just do it, do it, do it, do it

Five foot something with the skinny jeans

Don't look back, baby, follow me

I don't know where I'm going but I'm finding my way

Same old sh- but a different day

Tell me that I'm wrong but I do what I please

Way too many people in the Addison Lee

Now I'm at the age when I know what I need, oh, whoa

Midnight memories

Oh-oh-oh-oh-oh

Baby, you and me

Stumblin' in the street

Singin', singin', singin', singin'

Midnight memories

Oh-oh-oh-oh-oh

Anywhere we go, never say no

Just do it, do it, do it, do it

You and me and all our friends

I don't care how much we spend

Baby, this is what the night is for

I know nothing's making sense

For tonight let's just pretend

I don't wanna stop so give me more

Midnight memories
Oh-oh-oh-oh-oh
Baby, you and me (ayy)
Stumblin' in the street
Singin', singin', singin', singin'

Midnight memories
Oh-oh-oh-oh-oh
Anywhere we go, never say no
Just do it, do it, (yeah) do it, do it

Corrections

1. If I haven't replaced the word 'hackneyed' with sugarcoated…that' what I meant. I got the wrong definition of hackneyed
2. Point 24 of morality doesn't make sense
3. Okay, I don't think Niall is an idiot or unqualified, I definitely am. I'm just saying one reason he was put into the next round was his adorable charm. I think he's a great artist. I've listened to all his songs, particularly his first album a lot and I love it. Check my apple music wrapped or whatever is called. I'm just putting this out there incase some Directioner and/or Niall Horan fan bangs on my door to slap me.
4. Look I know half the things aren't politically correct…anything for controversy -in conclusions or corrections?
5. Of course there is a huge difference b/w me anf greta- that shes taken on what she ha. Anything to get people talking
6. Yeah I just realized that just being a fan of Camus doesn't necessarily mean you'd know that quote of his.
7. By spreader/spreading agent I mean someone who could help spread my write up
8. Maybe people like their jobs. But maybe not working 10 hours a day and then dealing with other pressures of daily life.
9. Okay that point about aptitude and interest coinciding may not be true for everyone. But I'm speaking for myself here- if I was good at football, I think I would have liked it. Because what's the point of doing anything if you don't do it well. Whats the point of liking something if you can't be good at it. I think a lot of people who are 'extremists' would fall in this category as well

10. I don’t think its completely pointless to ask and answer specific questions, it's just given too much importance. We could ask and answer more ‘informative’ questions.
11. If you look at it through the world as it is - which is the correct way in my opinion- yes you should make your bed in the morning- but when you change the lens through which you view the world ie as something potentially radically transformed then it doesn't make sense to make your bed in the morning. That woman was rude and didn't think what she was saying through the way she should have if it had been a genuine question or an actual query. in reality, in my opinion, she was targeting jordan peterson without wanting an actual answer- she just wanted him to know that his opinion pertaining to making beds in the morning was stupid
12. Woke- you can be whatever you like, whoever you identify with whatever gender identity that you think suits you-that's not the point - you can have whatever pronouns you want you can crate pronouns for yourself even -that's fine . But as a legal thing or even an economic thing- there should be washrooms for every gender identity or sex characteristics and that’s not feasible. By that token there should be schools with classes for children with all kinds of disabilities, stress levels, personality types, thought process, beliefs etc. And I don’t think it’s possible even for a personality type to be so accurate that it perfectly fits the person and we’re constantly coming up with new theories anyway. Plus, what is the definition of a woman or a man? Is there a definition? I think there isn’t and there shouldn’t be.
13. Not all popular kids are assholes. I’m just clarifying this since I think it seems like I was suggesting this through one or some of my points.
14. When I wrote ‘Look I know no one in their right minds would do release this, I forgot to add the word therefore before the just do it
15. What I mean by the fact that I’m internally racist is that I know myself that I prefer hanging out with lighter colored people (subconsciously) or if I was getting a dog, I’m pretty sure I’d prefer a blonde one compared to a black one. I do realize that this is prejudiced and wrong even while I’m making this judgment in my head. I know it’s messed up and would never, in a situation, where it would impact someone else even the slightest bit, directly or indirectly, would not hold this position

16. I’m pretty sure Afghanistan is predominantly <u>not</u> a brown country.
17. I know that if all countries belonged to all countries there would be no countries.
18. On that point about “I’m literally a reincarnation of Friedrich Nietzcehe”- I wrote this without thinking. I’m like him but in other ways the complete opposite.-
19. It depends on your definition of ‘wrong’
20. Not that it is a given that any fan of Camus would know and remember that quote. I’m referring to point 2 of ‘Quotes’.
21. I think the vibe of this whole thing isn’t compatible with what I want to say, which is I want salvation/yeshua/nirvana/moksha/paradise. I want peace and it's incompatible with peace to raise such controversial stuff. And the whole vibe of this entire thing is a bit ‘rich bitch valley’ girl to me and I am well aware that I only have the ability to write this thing because I'm privileged. I’m extremely privileged. I don’t have to work hard to survive. Not only that, I've grown up in luxury. I have it a lot easier than so many people.

22. That bit about clay following tony when he was drunk- I meant to say- the likelihood that clay would get some clue on what was going on was higher if he got to tony and just asked him whatever he wanted to at the time. It wasn’t a hundred percent sure that he would even get to Tony or that Tony would tell him something, but the likelihood of Clay getting some information was more than if he hadn’t followed Tony and so took this risk even when he was drunk.
23. I know some stuff is plain stupid in retrospect. I will do anything to make myself a laughing stock so people are talking about this more.

I thought this might help

PLATO

and a

PLATYPUS

WALK INTO A BAR...

Understanding Philosophy Through Jokes

Thomas Cathcart
&
Daniel Klein



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To the memory of our philosophical grandfather

GROUCHO MARX,

who summed up our basic ideology when he said,

“These, are my principles; if you don't like them, I have others.



CONTENTS



Philogagging

An Introduction

DIMITRI: If Atlas holds up the world, what holds up Atlas? TASSO: Atlas stands on the back of a turtle.
DIMITRI: But what does the turtle stand on?
TASSO: Another turtle.
DIMITRI: And what does *that* turtle stand on?
TASSO: My dear Dimitri, *its turtles all the way down!*

———CSSSOH—

This bit of ancient Greek dialogue perfectly illustrates the philosophical notion of infinite regress, a concept that comes up when we ask if there is a First Cause—of life, of the universe, of time and space, and most significantly, of a Creator. Something must have created the Creator, so the causal buck—or turtle—cannot stop with him. Or with the Creator behind him. Or the one behind him. It’s Creators all the way down—or up, if that seems like the right direction for chasing down Creators.

; '

If you find that infinite regress is getting you nowhere fast, you might consider the doctrine of *creatio ex nihilo*—creation out of nothing—or, as John Lennon put it in a slightly different context, “Before Elvis, there was nothing.”

But let’s lend an ear to old Tasso again. As well as being illuminating, his rejoinder—“It’s turtles all the way down!”— definitely has the ring of a punch line. *Ba-da-bing!*

That’s no surprise to us. The construction and payoff of jokes and the construction and payoff of philosophical concepts are made out of the same stuff. They tease the mind in similar ways. That’s because philosophy and jokes proceed from the same impulse: to confound our sense of the way things are, to flip our worlds upside down, and to ferret out hidden, often uncomfortable, truths about life. What the philosopher calls an insight, the gagster calls a zinger.

For example, consider the following classic joke. On the surface, it just sounds deliciously goofy, but on closer inspection it speaks to the very heart of British empiricist philosophy—the question of what sort of information about the world we can depend on.

Morty comes home to find his wife and his best friend, Lou, naked together in bed. Just as Morty is about to open

his mouth, Lou jumps out of the bed and says, “Before you say anything, old pal, what are you going to believe, me or your eyes?”

By challenging the primacy of sensory experience, Lou raises the question of what sort of data is certain and why. Is one way of gathering facts about the world—say, *seeing*— more dependable than others—say, a leap of faith that accepts Lou’s description of reality?

Here’s another example of a philogag, this one a riff on the Argument from Analogy, which says that if two outcomes are similar, they must have a similar cause:

A ninety-year-old man went to the doctor and said, “Doctor, my eighteen-year-old wife is expecting a baby.”

The doctor said, “Let me tell you a story. A man went hunting, but instead of a gun, he picked up an umbrella by mistake. When a bear suddenly charged at the man, he picked up the umbrella, shot the bear, and killed it.”

The man said, “Impossible. Someone else must have shot that bear.”

The doctor said, “My point exactly!”

You couldn’t ask for a better illustration of the Argument from Analogy, a philosophical ploy currently (and erroneously) being used in the argument for Intelligent Design (i.e., if there’s an eyeball, there must be an Eyeball-Designer-in- the-Sky.)

We could go on and on—and in fact we will, from Agnosticism to Zen, from Hermeneutics to Eternity. We will show how philosophical concepts can be illuminated by jokes *and* how many jokes are loaded with fascinating philosophical content. Wait a second, are those two notions the same? Can we get back to you on that?

STUDENTS wandering into a philosophy class are usually hoping to gain some perspective on, say, the meaning of it all, but then some rumpled guy in mismatched tweeds ambles up to the podium and starts lecturing on the meaning of “meaning.”

First things first, he says. Before we answer any question, big or small, we need to understand what the question itself signifies. Listening reluctantly, we soon discover that what this guy has to say is wicked interesting.

That’s just the way philosophy—and philosophers—are. Questions beget questions, and those questions beget another whole generation of questions. *Its questions all the way down.*

We may start with basic ones like, “What is the meaning of it all?” and, “Does God exist?” and, “How can I be true to myself?” and, “Am I in the wrong classroom?” but very quickly we discover we need to ask other questions in order to answer our original questions. This process has given rise to an array of philosophical disciplines, each delving into particular Big Questions by asking and attempting to answer the questions that underlie them. Any questions?

So it follows that, “What is the meaning of it all?” is dealt with in the discipline known as Metaphysics, and “Does God exist?” in the one called, Philosophy of Religion. “How can I be true to myself?” falls to the school of Existentialism; “Am I in the wrong classroom?” to the new sector of philosophy called Meta-philosophy, which poses the question, “What is philosophy?” And on it goes, with each sphere of philosophy undertaking different kinds of questions and concepts.

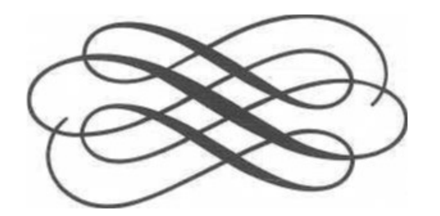
We’ve arranged this book not chronologically, but by those questions we had in mind when we wandered into that first philosophy classroom—and the philosophical disciplines that tackle them. What’s so neat is that a whole bunch of jokes just happen to occupy the identical conceptual territory as these disciplines. (Pure chance? Or is there an Intelligent Designer after all?) And there is a big reason why this is all so neat: When the two of us wandered *out* of that classroom, we were so baffled

and bewildered, we were convinced we'd never get our minds around this heady stuff. That's when a graduate student sauntered up to us and told us the joke about Morty coming home to find his best friend, Lou, in bed with his wife.

"Now *thats* philosophy!" he said.

We call it philogagging.

THOMAS CATHCART DANIEL KLEIN *August, 2006*



{1}

Metaphysics

Metaphysics tackles the Big Questions head on:
What is being? What is the nature of reality? Do we have
free will? How many angels can dance on the head of a pin?
How many does it take to change a lightbulb?

DIMITRI: Something's been bothering me lately, Tasso. TASSO: What's that?
DIMITRI: What is the meaning of it all?
TASSO: All what?
DIMITRI: YOU know, life, death, love—-the whole stuffed grape leaf.
TASSO: What makes you think any of it has any meaning? DIMITRI: Because it has to. Otherwise life would just be... TASSO: What?
DIMITRI: I need an ouzo.

TELEOLOGY

Does the universe have a purpose?

According to Aristotle, *everything* has a *telos,* which is an inner goal it is meant to attain. An acorn has a telos: an oak tree. It's what an acorn is "meant to be." Birds have one; bees have one. They say that down in Boston even beans have one. It's part of the very structure of reality.

If that seems a little abstract, in the following story Mrs. Goldstein telescopes the *telos* down to earth.

Mrs. Goldstein was walking down the street with her two grandchildren. A friend stopped to ask her how old they were.
She replied, "The doctor is five and the lawyer is seven/'

Does human life have a *telos?*

Aristotle thought so. He thought the *telos* of human life is happiness, a point disputed by other philosophers throughout human history. St. Augustine, seven centuries later, thought the *telos* of life is to love God. To a twentieth-century existentialist like Martin Heidegger, man's *telos* is to live without denial of the true human condition, particularly death. *Happiness I How shallow!*

Meaning-of-life jokes have multiplied as fast as meanings of life, which in turn have multiplied as fast as philosophers.

A seeker has heard that the wisest guru in all of India lives atop India's highest mountain. So the seeker treks over hill and

Delhi until he reaches the fabled mountain. It's incredibly steep, and more than once he slips and falls. By the time he reaches the top, he is full of cuts and bruises, but there is the guru, sitting cross-legged in front of his cave.

"O, wise guru," the seeker says, "I have come to you to ask what the secret of life is."

"Ah, yes, the secret of life," the guru says. "The secret of life is a teacup."

"A teacup? I came all the way up here to find the meaning of life, and you tell me it's a teacup!"

The guru shrugs. “So maybe it isn’t a teacup.”

This guru is acknowledging that formulating the *telos* of life is a slippery business. Furthermore, it’s not everybody’s cup of tea.

There is a distinction between the *telos* of life—what human beings are *meant* to be—and a particular individual’s goals in life—what he *wants* to be. Is Sam, the dentist in the following story, really seeking the universal *telos* of life or simply doing his own thing? His mom clearly has her own idea of the *telos* of her son’s life.

A Philadelphia dentist, Sam Lipschitz, went off to India to find the meaning of life. Months went by and his mother didn’t hear a word from him. Finally, she took a plane to India and asked for the wisest man there. She was directed to an ashram,

where the guard told her that she would have to wait a week for an audience with the guru, and at that time she would only be allowed to speak three words to him. She waited, carefully preparing her words. When she was finally ushered in to see the guru, she said to him, “Sam, come home!”

Look up “metaphysics” in the dictionary and it tells you the word stems from the title of a treatise by Aristotle and that it deals with questions at a level of abstraction beyond *{meta)* scientific observation. But this turns out to be a case of what is known in Latin as *post hoc hokum.* In fact, Aristotle didn’t call his treatise “metaphysics” at all, let alone because it dealt with questions beyond the purview of science. Actually, it was given that name in the first century A.D. by an editor of Aristotle’s collected works, who chose the title because that chapter was “beyond” (i.e., came after) Aristotle’s treatise on “Physics.”

ESSENTIALISM

What is the structure of reality? What specific attributes make things what they are? Or as philosophers are wont to say, What attributes make things not what they aren’t?

Aristotle drew a distinction between *essential* and *accidental* properties. The way he put it is that essential properties are those without which a thing wouldn’t be what it is, and accidental properties are those that determine *fiow* a thing is, but not *what* it is. For example, Aristotle thought that rationality was essential to being a human being and, since Socrates was a human being, Socrates’s rationality was essential to his being Socrates. Without the property of rationality, Socrates simply wouldn’t be Socrates. He wouldn’t even be a human being, so how could he be Socrates? On the other hand, Aristotle thought that Socrates’s property of being snubnosed was merely accidental; snub-nosed was part of *how* Socrates was, but it wasn’t essential to what or who he was. To put it another way, take away Socrates’s rationality, and he’s no longer Socrates, but give him plastic surgery, and he’s Socrates with a nose job. Which reminds us of a joke.

When Thompson hit seventy, he decided to change his lifestyle completely so that he could live longer. He went on a strict diet, he jogged, he swam, and he took sunbaths. In just three months’ time, Thompson lost thirty pounds, reduced his waist by six inches, and expanded his chest by five inches. Svelte and tan, he decided to top it all off with a sporty new haircut. Afterward, while stepping out of the barbershop, he was hit by a bus.

As he lay dying, he cried out, “God, how could you do this to me?”

And a voice from the heavens responded, “To tell you the truth, Thompson, I didn’t recognize you.”

Poor Thompson seems to have changed certain accidental properties of himself, although we recognize that he is still essentially Thompson. So does Thompson for that matter. In fact, both of these conditions are essential to the joke. Ironically, the only character in the joke who does *not* recognize Thompson is God, who you'd think would be essentially omniscient.

The distinction between essential and accidental properties is illustrated by a number of other jokes in this vein.

Abe: I got a riddle for you, Sol. What's green, hangs on the wall, and whistles?

So,: I give up.

Abe: A herring.

Sol: But a herring isn't green.

Abe: So you can paint it green.

So,: But a herring doesn't hang on the wall.

Abe: Put a nai, through it, it hangs on the wall.

Sol: But a herring doesn't whistle!

Abe: So? It doesn't whistle.

The following version probably won't garner you many yuks at Caroline's Comedy Club, but it may win you a few points at the American Philosophical Association's annual meeting.

Abe: What is the object "X" that has the properties of greenness, wall-suspension, and whistling capability?

Sol: I can't think of anything that fits that description.

Abe: A herring.

Sol: A herring doesn't have greenness.

Abe: Not as an *essential* property, Solly. But a herring could be *accidentally* green, no? Try painting it. You'll see.

Sol: But a herring doesn't have wall-suspension.

Abe: But what if you accidentally nail it to the wall?

Sol: How could you accidentally nail a herring to the wall? Abe: Trust me. Anything's possible. That's philosophy.

Sol: Okay, but a herring doesn't whistle, even accidentally. Abe: So sue me.

Sol and Abe turn to face the A.P.A. audience, which is totally silent.

Sol: What is this, a convention of Stoics? Hey, Nietzsche got bigger laughs when he played the Vatican.

Sometimes an object has properties that at first blush seem to be accidental, but turn out to be accidental only within certain limits, as illustrated in this gag.

"Why is an elephant big, gray, and wrinkled?''

"Because if he was small, white, and round, he'd be an aspirin."

We can picture an elephant on the small side; we'd call it "a small elephant." We can even picture an elephant a sort of dusty brown; we would call it "a sort of dusty-brown elephant." And an elephant without wrinkles would be "an unwrinkled elephant." In other words, bigness, grayness, and wrinkledness all fail Aristotle's test of defining what an elephant *essentially* is. Instead they describe how elephants are, generally and *accidentally.* The joke says, though, that this is true only up to a point. Something as small, white, and round as an aspirin cannot be an elephant, and confronted with such an object, we would not be tempted to ask, "Is that an aspirin you're taking, Bob, or an atypical

elephant?”

The point is that bigness, grayness, and wrinkledness are not precise enough terms to be the essential qualities of an elephant. It’s a certain size *range* and a certain color *range* that, among other qualities, determine whether or not something is an elephant. Wrinkledness, on the other hand, may be a red herring, or perhaps a whistling herring.

Rationalism

Now for something completely different—a school of metaphysics that has produced literally volumes of satire without any help from us. There’s only one problem: The jokes all miss the point.

When the seventeenth-century rationalist philosopher Gottfried Wilhelm Leibniz famously said, “This is the best of all possible worlds,” he opened himself to unmerciful ridicule. It all began in the following century with *Candide,* Voltaire’s very funny novel of a good-natured young man (Candide)

and his philosophical mentor, Dr. Pangloss (Voltaire’s rendition of Leibniz). In his journeys, young Candide encounters floggings, unjust executions, epidemics, and an earthquake patterned after the Lisbon earthquake of 1755, which had leveled the city. Nothing, however, can shake Dr. Pangloss’s insistence that “Everything is for the best in this best of all possible worlds.” When Candide sets out to save Jacques, a Dutch Anabaptist, from drowning, Pangloss stops him by proving that the Bay of Lisbon had been “formed expressly for the Anabaptist to drown in.”

Two centuries later, Leonard Bernstein’s 1956 musical, *Candide,* added to the joke. The show’s best-known song, “The Best of All Possible Worlds,” has Pangloss and the cast sing Richard Wilbur’s lyrics praising war as a blessing in disguise, because it unites us all—as victims.

Terry Southern and Mason Hoffenberg joined the fun with their ribald version, *Candy,* about a naive young girl, who, despite being taken advantage of by all the men she meets, remains innocent and optimistic. It was made into a 1964 movie with an all-star cast that included philosopher Ringo Starr.

Funny stuff—but, unfortunately, it all misconstrues Leibniz’s thesis. Leibniz was a *rationalist,* a philosophical term-of- trade for someone who thinks that reason takes precedence

over other ways of acquiring knowledge (as opposed, for example, to an *empiricist* who maintains that the senses are the primary path to knowledge.) Leibniz got to his idea that this is the best of all possible worlds by arguing by reason alone that:

1. There would be no world at all if God had not chosen to create a world.
2. The "principle of sufficient reason" says that when there is more than one alternative, there must be an explanation for why one is the case rather than another.
3. In the case of God's choosing a particular world to create, the explanation must necessarily be found in the attributes of God himself, since there was nothing else around at the time.
4. Because God is both all-powerful and morally perfect, he must have created the *best* possible world. If you think about it, under the circumstances it was the *only* possible world. Being all-powerful and morally perfect, God could not have created a world that wasn't the best.

Voltaire, Bernstein et al, and Southern and Hoffenberg all satirize what they take to be Leibniz's meaning: "Everything is hunky-dory." But Leibniz didn't think there was no evil in the world. He merely thought that for God to have created

the world in any other way would have resulted in even more evil.

Fortunately, we have a couple of jokes that actually *do* shed light on Leibniz’s philosophy.

An optimist thinks that this is the best of all possible worlds. A pessimist fears that this is so.

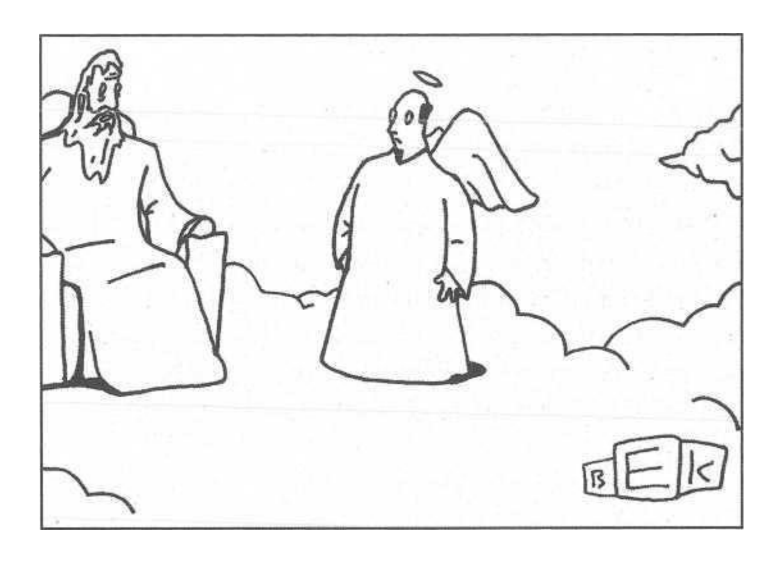
The joke implies that the optimist approves of the idea that this is the best of all possible worlds, while the pessimist does not. From Leibniz’s rationalist perspective, the world simply is what it is; the joke clarifies the obvious truth that optimism and pessimism are personal attitudes that have nothing to do with Leibniz’s neutral, rational description of the world.

The optimist says, “The glass is half full.”
The pessimist says, “The glass is half empty.”
The rationalist says, “This glass is twice as big as it needs to be.”

That makes it clear as glass.

Infinity and Eternity

It turns out that, however wonderful this world is or isn’t, we’re only here for a short visit. But short compared to what? An unlimited number of years?



“Its a bit embarrassing to admit, but everything that happens happens for no real reason. ”

Leibniz goes to the opposite extreme from the God shown at left (not to be confused with God above). Being a rationalist, Leibniz wasn't content to say that anything "just happened," as though something else might just as easily have happened instead. He felt that there must be some *reason* that made every situation *necessary.* Why does it rain more in Seattle than in Albuquerque? Because conditions A, B, and C make it *impossible* for it to be the other way around. Given conditions A, B, and C, it couldn't be any other way. So far most of us would agree with him, especially those of us who live in Seattle. But Liebniz goes on to argue that even those antecedent conditions (A, B, and C) could not have been otherwise. And the ones before them, and before them, and so on and so on and scooby-dooby-doo. This is what he called the "Principle of Sufficient Reason," meaning that the reason any actual state of affairs *is* actual is that it would be impossible for it to be otherwise. A universe that did not have a disproportionate amount of rain in Seattle *and all the conditions that lead to that rain* just wouldn't cut it as a universe. It would be chaos; the universe would have no "uni."

The notion of infinity has been confounding metaphysicians for, well, an eternity. Non-metaphysicians, however, have been less impressed.

Two cows are standing in the pasture. One turns to the other and says, "Although *pi* is usually abbreviated to five numbers, it actually goes on into infinity."

The second cow turns to the first and says, "Moo."

The following joke combines the idea of eternity with another howler of a philosophical concept, relativity:

A woman is told by her doctor that she has six months to live. "Is there anything I can do?" she asks.

"Yes, there is," the doctor replies. "You could marry a tax accountant."

"How will that help my illness?" the woman asks.

"Oh, it won't help your illness," says the doctor, "but it will make that six months seem like an eternity!"

This joke raises the philosophical question, "How could something finite, like six months, possibly be analogous to something infinite, like eternity?" Those who ask this question have never lived with a tax accountant.

Determinism versus Free Will

While we are in the here and now, do we have any control over our destiny?

Down through the centuries, much philosophical ink has been spilled over the question of whether human beings are free to decide and act or whether our decisions and actions are determined by external forces: heredity, environment, history, fate, Microsoft.

The Greek tragedians stressed the influence of character and its inevitable flaws in determining the course of events.

When asked whether he believed in free will, twentieth- century novelist Isaac Bashevis Singer replied, tongue-in- cheek, “I have no choice.” (This is actually a position that some philosophers have taken with empty cheeks: that we are compelled to believe in our own free will because otherwise there is no basis for our belief in moral responsibility. Our moral choices would be out of our hands.)

Recently, the notion that psychological forces outside our control determine our behavior has eroded the idea of moral responsibility to the point that we now have the “Twinkie defense,” in which a defendant claimed that the sugar in his snack compelled him to commit murder. It’s “the devil made me do it” dressed up in psychological garb.

Then again, there are some determinists who say, “God made me do it. In fact, God has determined everything in the universe down to the last detail.” Baruch Spinoza, the seventeenth-century Dutch/Jewish philosopher, and Jonathan Edwards, the eighteenth-century American theologian, were proponents of this sort of theological determinism. The eagle, the frog, and the truck driver in the following story all probably thought they chose and executed their actions freely.

Moses, Jesus, and a bearded old man are playing golf. Moses drives a long one, which lands on the fairway but rolls directly toward the pond. Moses raises his club, parts the water, and the ball rolls safely to the other side.

Jesus also hits a long one toward the same pond, but just as it's about to land in the center, it hovers above the surface. Jesus casually walks out on the pond and chips it onto the green.

The bearded man's drive hits a fence and bounces out onto the street, where it caroms off an oncoming truck and back onto the fairway. It's headed directly for the pond, but it lands on a lily pad, where a frog sees it and snatches it into his mouth. An eagle swoops down, grabs the frog, and flies away. As the eagle and frog pass over the green, the frog drops the ball, and it lands in the cup for a hole-in-one.

Moses turns to Jesus and says, "I hate playing with your dad."

Process Philosophy

It had to happen—a philosopher came along who took exception to this notion of a compulsive God who has his finger in everything. Twentieth-century philosopher Alfred North Whitehead argued that not only is God incapable of determining the future—the future will determine him. According to Whitehead's process philosophy, God is neither omnipotent nor omniscient, but is changed by events as they unfold. Or, as the New Agers might say, "God is, like, so evolved."

Alvin is working in his store when he hears a booming voice from above that says, “Alvin, sell your business!” He ignores it. The voice goes on for days saying, “Alvin, sell your business for three million dollars!” After weeks of this, he relents and sells his store.

The voice says, “Alvin, go to Las Vegas!”

Alvin asks why.

“Alvin, just take the three million dollars and go to Las Vegas.”

Alvin obeys, goes to Las Vegas, and visits a casino.

The voice says, “Alvin, go to the blackjack table and put it all down on one hand!”

Alvin hesitates but gives in. He’s dealt an eighteen. The dealer has a six showing.

“Alvin, take a card!”

“What? The dealer has ...”

“Take a card!”

Alvin tells the dealer to hit him, and gets an ace. Nineteen. He breathes easy.

“Alvin, take another card.”

“What?”

“TAKE ANOTHER CARD!”

Alvin asks for another card. It’s another ace. He has twenty.

“Alvin, take another card!” the voice commands.

“/ have twenty/” Alvin shouts.

“TAKE ANOTHER CARD!” booms the voice.

“Hit me!” Alvin says. He gets another ace. Twenty-one!

And the booming voice says, “Un-fucking-believable!”

Hey, there *is* something appealing about a God who can surprise himself.

The Principle of Parsimony

There has always been an antimetaphysical strain in philosophy, culminating in the triumph of the scientific worldview in the last two centuries. Rudolf Carnap and the Vienna Circle (not a seventies disco group, contrary to popular opinion) went so far as to outlaw metaphysics as nonrational speculation that has been superseded by science.

Rudy and the V.C. took their cue from the fourteenth- century theologian William Occam, who came up with the principle of parsimony, aka "Occam's razor." This principle declares that, "Theories should not be any more complex than necessary." Or, as Occam put it metaphysically, theories should not "multiply entities unnecessarily."

Suppose Isaac Newton had watched the apple fall and exclaimed, "I've got it! Apples are being caught in a tug-of-war between gremlins pulling them up and trolls pulling them down, and trolls are stronger!"

Occam would have retorted, "Okay, Isaac, so your theory does account for all the observable facts, but get with the program—keep it simple!"

Carnap would agree.

One evening after dinner, a five-year-old boy asked his father, "Where did Mommy go?"

His father told him, “Mommy is at a Tupperware party.”

This explanation satisfied the boy only for a moment, but then he asked, “What’s a Tupperware party, Dad?”

His father figured a simple explanation would be the best approach. “Well, son,” he said, “at a Tupperware party, a bunch of ladies sit around and sell plastic bowls to each other.”

The boy burst out laughing. “Come on, Dad! What is it really?”

The simple truth is that a Tupperware party really *is* a bunch of ladies sitting around and selling plastic bowls to each other. But the marketing folks at the Tupperware Corporation, metaphysicians that they are, would have us believe it’s more complex than that.

——CS5S0>—

DIMITRI: I ask you one simple question, and you give me ten different answers. It’s not exactly helpful.

TASSO: If it’s help you want, go see a social worker. I hear they’ve got loads of them in Sparta.

DIMITRI: NO, what I want to know is which answer is true? TASSO: Aha! Now we’re getting somewhere.



Logic

Without logic, reason is useless. With it, you can win arguments and alienate multitudes.

DIMITRI: There are so many competing philosophies. How can I be sure anything's true?
TASSO: Who says anything is true?
DIMITRI: There you go again. Why do you always answer a question with another question?
TASSO: YOU got a problem with that?
DIMITRI: I don't even know why I asked, because some things just are true. Like two plus two equals four. That's true, end of story.
TASSO: But how can you be sure?
DIMITRI: Because I am one smart Athenian.
TASSO: That's another question. But the reason you can be sure two plus two equals four is because it follows the irrefutable laws of logic.

esse

THE LAW OF NONCONTRADICTION Tasso's right.

Let's start off with a classic joke that draws on Aristotelian logic.

A rabbi is holding court in his village. Schmuel stands up and pleads his case, saying, "Rabbi, Itzak runs his sheep across my land every day and it is ruining my crops. It's my land. It's not fair."

The rabbi says, "You're right!"

But then Itzak stands up and says, "But Rabbi, going across his land is the only way my sheep can drink water from the pond. Without it, they'll die. For centuries, every shepherd has had the right of way on the land surrounding the pond, so I should too."

And the rabbi says, "You're right!"

The cleaning lady, who has overheard all this, says to the rabbi, "But, Rabbi, they can't both be right!"

And the rabbi replies, "You're right!"

The cleaning lady has informed the rabbi that he has violated Aristotle's Law of Noncontradiction, which for a rabbi isn't quite as bad as violating the law against coveting your neighbor's maidservant, but it's close. The Law of Noncontradiction says that nothing can both be so and not be so at the same time.

ILLOGICAL REASONING

Illogical reasoning is the bane of philosophers, but heaven knows, it can be useful. That's probably why it's so prevalent.

An Irishman walks into a Dublin bar, orders three pints of Guinness, and drinks them down, taking a sip from one, then a sip from the next, until they're gone. He then orders three more. The bartender says, "You know, they'd be less likely to go flat if you bought them one at a time."

The man says, "Yeah, I know, but I have two brothers, one in the States, one in Australia. When we all went our

separate ways, we promised each other that we'd all drink this way in memory of the days when we drank together. Each of these is for one of my brothers and the third is for me."

The bartender is touched, and says, "What a great custom!"

The Irishman becomes a regular in the bar and always orders the same way.

One day he comes in and orders two pints. The other regulars notice, and a silence falls over the bar. When he comes to the bar for his second round, the bartender says, "Please accept my condolences, pal."

The Irishman says, "Oh, no, everyone's fine. I just joined the Mormon Church, and I had to quit drinking."

In other words, self-serving logic can get you served.

Inductive Logic

Inductive logic reasons from particular instances to general theories and is the method used to confirm scientific theories. If you observe enough apples falling from trees, you will conclude that apples always fall down, instead of up or sideways, You might then form a more general hypothesis that includes other falling bodies, like pears. Thus is the progress of science.

In the annals of literature, no character is as renowned for his powers of “deduction” as the intrepid Sherlock Holmes, but the way Holmes operates is not generally by using deductive logic at all. He really uses inductive logic. First, he carefully observes the situation, then he generalizes from his prior experience, using analogy and probability, as he does in the following story:

Holmes and Watson are on a camping trip. In the middle of the night Holmes wakes up and gives Dr. Watson a nudge. “Watson,” he says, “look up in the sky and tell me what you see.”

“I see millions of stars, Holmes,” says Watson.

“And what do you conclude from that, Watson?”

Watson thinks for a moment. “Well,” he says, “astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astro logically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I see

that God is all-powerful, and we are small and insignificant. Uh, what does it tell you, Holmes?”

“Watson, you idiot! Someone has stolen our tent!”

We don’t know exactly how Holmes arrived at his conclusion, but perhaps it was something like this:

1. I went to sleep in a tent, but now I can see the stars.
2. My intuitive working hypothesis, based on analogies to similar experiences I have had in the past, is that someone has stolen our tent.
3. In testing that hypothesis, let’s rule out alternative hypotheses:
   a. Perhaps the tent is still here, but someone is projecting a picture of stars on the roof of the tent. This
   is unlikely, based on my past experience of human behavior and the equipment that experience tells me would have to be present in the tent and obviously isn’t.
   b. Perhaps the tent blew away. This is unlikely, as my past experiences lead me to conclude that that amount of wind would have awakened me, though perhaps not Watson.
   c. Etc., etc., etc.
4. No, I think my original hypothesis is probably correct.
   Someone has stolen our tent.

Induction. All these years we’ve been calling Holmes’s skill by the wrong term.

AN INDUCTIVE LEAP?
"I mean, what sort of thief takes only a dog bowl?"



Falsifiability

Patient: Last night I dreamt I had Jennifer Lopez and Angelina Jolie in bed, and the three of us made love all night.

Shrink: Obviously, you have a deep-seated desire to sleep with your mother.

Patient: What?! Neither of those women looks remotely like my mother.

Shrink: Aha! A reaction formation! You're obviously repressing your *real* desires.

The above is *not* a joke—it is actually the way some Freudians reason. And the problem with their reasoning is that there is no conceivable set of actual circumstances that would disprove their Oedipal theory. In his critique of inductive logic, twentieth-century philosopher Karl Popper argued that in order for a theory to hold water, there must be some possible circumstances that could demonstrate it to be false. In the above pseudo joke, there are no such circumstances that the Freudian therapist will admit as evidence.

And here's a *real* joke that hits Popper's point even more pointedly:

Two men are making breakfast. As one is buttering the toast, he says, "Did you ever notice that if you drop a piece of toast, it always lands butter side down?"

The second guy says, "No, I bet it just seems that way because it's so unpleasant to clean up the mess when it lands butter side down. I bet it lands butter side up just as often."

The first guy says, "Oh, yeah? Watch this." He drops the toast to the floor, where it lands butter side up.

The second guy says, "See, I told you."

The first guy says, "Oh, I see what happened. I buttered the wrong side!"

For this guy, no amount of evidence will falsify his theory.

Deductive Logic

Deductive logic reasons from the general to the particular. The hare-bones deductive argument is the syllogism "All men are mortal; Socrates is a man; therefore, Socrates is mortal." It's amazing how often people screw this up and argue something like, "All men are mortal; Socrates is mortal; therefore, Socrates is a man," which doesn't logically follow. That would be like saying, "All men are mortal; my kid's hamster is mortal; therefore, my kid's hamster is a man."

Another way to screw up a deductive argument is by arguing from a false premise.

An old cowboy goes into a bar and orders a drink. As he sits there sipping his whiskey, a young lady sits down next to him. She turns to the cowboy and asks him, "Are you a real cowboy?"

He replies, “Well, I’ve spent my whole life on the ranch, herding horses, mending fences, and branding cattle, so I guess I am.”

She says, “I’m a lesbian. I spend my whole day thinking about women. As soon as I get up in the morning, I think about women. When I shower or watch TV, everything seems to make me think of women.”

A little while later, a couple sits down next to the old cowboy and asks him, “Are you a real cowboy?”

He replies, “I always thought I was, but I just found out I’m a lesbian.” .

Perhaps it would be fun to analyze exactly where the cowboy went wrong. Perhaps not. But we ’re going to do it anyhow.

In his first answer to the question of whether he is a real cowboy, he reasoned,

1. If someone spends all his time doing cowboy-type things, he is a real cowboy.
2. I spend all my time doing those cowboy-type things.
3. Therefore, I am a real cowboy.

The woman reasoned,

1. If a woman spends all her time thinking about women, she is a lesbian.
2. I am a woman.
3. I spend all my time thinking about women.
4. Therefore, I am a lesbian.

When the cowboy then reasons to the same conclusion, he assumes a premise that in his case is false: namely, (2) I am a woman.

Okay, we never promised you that philosophy is the *same* as jokes.

The Inductive Argument from Analogy

There's nothing like an argument from analogy. Well, maybe a duck. One use of the argument from analogy is found in response to the question of what or who created the universe. Some have argued that because the universe is like a clock, there must be a Clockmaker. As the eighteenth- century British empiricist David Hume pointed out, this is a slippery argument, because there is nothing that is really perfectly analogous to the universe as a whole, unless it's another universe, so we shouldn't try to pass off anything that is just a part of *this* universe. Why a clock anyhow? Hume asks. Why not say the universe is analogous to a kangaroo? After all, both are organically interconnected systems. But the kangaroo analogy would lead to a very different conclusion about the origin of the universe: namely, that it was born of another universe after that universe had sex with a third universe. A fundamental problem with arguments from analogy is the assumption that, because some aspects of A are similar to B, other aspects of A are similar to B. It ain't necessarily so.

Recently, the clockwork argument has staged a comeback as the "theory" of Intelligent Design, which proposes that the supercomplexity of stuff in nature (think snowflakes, eyeballs, quarks) proves that there must be a superintelligent designer. When the Dover, Pennsylvania, Board of Education was challenged for including Intelligent Design as an "alternate theory" to evolution in their school curriculum, the presiding judge, John Jones III, ruled, in effect, that they should go back to school. In his often wittily written opinion, Jones could not restrain himself from poking fun at some of the defense's so-called expert witnesses, like one professor who admitted that the argument from analogy was flawed, but "it still works in science-fiction movies." Next witness, puh-/ee{/

Another problem with arguments from analogy is that you get totally different analogies from different points of view.

Three engineering students are discussing what sort of God must have designed the human body. The first says, "God must be a mechanical engineer. Look at all the joints."

The second says, "I think God must be an electrical engineer. The nervous system has thousands of electrical connections."

The third says, "Actually, God is a civil engineer. Who else would run a toxic waste pipeline through a recreational area?"

Ultimately arguments from analogy are not very satisfying. They don't provide the kind of certainty we would like when it comes to basic beliefs like the existence of God. There is nothing worse than a philosopher's bad analogy, except perhaps a high-schooler's. Witness the results of the "Worst Analogies Ever Written in a High School Essay" contest, run by *The Washington Post'.*

- "Long separated by cruel fate, the star-crossed lovers raced across the grassy field toward each other like two freight trains, one having left Cleveland at 6:36 p.m. traveling at 55 m.p.h., the other from Topeka at 7:47 p.m. at a speed of 35 m.p.h."
- "John and Mary had never met. They were like two hummingbirds who had also never met."
- "The little boat gently drifted across the pond exactly the way a bowling ball wouldn't."
- From the attic came an unearthly howl. The whole scene had an eerie, surreal quality, like when you're on. vacation in another city and *Jeopardy* comes on at 7 p.m. instead of 7:30.

The "post hoc ergo propter hoc" Fallacy

First, a word about the social usage of this term: In some circles, when uttered with a straight face, this phrase can help you get lucky at a party. Interestingly, it has the exact opposite effect when uttered in English: "After this, therefore because of this." Go figure.

The phrase describes the error of assuming that because one thing *follows* another, that thing was *caused by* the other. For obvious reasons, this false logic is popular in sociopolitical discourse, such as "Most people hooked on heroin started with marijuana." True, but even more started with milk.

Post hoc makes life more entertaining in some cultures: "The sun rises when the rooster crows, so the rooster's crowing must make the sun rise." Thanks, rooster! Or take our colleague:

Every morning, she steps out onto her front stoop and exclaims, "Let this house be safe from tigers!" Then she goes back inside.

Finally, we said to her, "What's that all about? There isn't a tiger within a thousand miles of here."

And she said, "See? It works!"

Post hoc jokes have multiplied in direct proportion to human delusions.

An older Jewish gentleman marries a younger lady, and they are very much in love. However, no matter what the husband does sexually, the woman never reaches orgasm. Since a Jewish wife is entitled to sexual pleasure, they decide to ask the rabbi. The rabbi listens to their story, strokes his beard, and makes the following suggestion:

"Hire a strapping young man. While the two of you are making love, have the young man wave a towel over you. That will help the wife fantasize and should bring on an orgasm."

They go home and follow the rabbi's advice. They hire a handsome young man and he waves a towel over them as they make love. It doesn't help, and she is still unsatisfied.

Perplexed, they go back to the rabbi. "Okay," says the rabbi to the husband, "let's try it reversed. Have the young man make love to your wife and you wave the towel over them," Once again, they follow the rabbi's advice.

The young man gets into bed with the wife, and the husband waves the towel. The young man gets to work with great enthusiasm and the wife soon has an enormous, room-shaking, screaming orgasm.

The husband smiles, looks at the young man and says to him triumphantly, "Schmuck, *that's* the way you wave a towel!"

Okay, one last *post hoc* joke. Promise.

An octogenarian man in a nursing home comes up to an elderly lady wearing hot pink capri pants and says, "Today's my birthday!"

“Wonderful,” she replies. “I bet I can tell you exactly how old you are.”

“Really? How?”

The lady says, “Easy. Drop your pants.”

The man drops his pants.

“Okay,” she says, “now drop your shorts.”

The man does her bidding. She fondles him a moment and says, “You’re eighty-four!”

He says, “How did you know that?”

And she says, “You told me yesterday.”

The old man has fallen for the oldest trick in the book,/>ewr *hoc ergo propter hoc,* or *after* she copped a feel., *therefore because* she copped a feel… It’s that *propter* part that gets you every time.

In general, we ’re deceived by *post hoc ergo propter hoc* because we fail to notice that there’s another cause at work.

A New York boy is being led through the swamps of Louisiana by his cousin. “Is it true that an alligator won’t attack you if you carry a flashlight?” asks the city boy.

His cousin replies, “Depends on how fast you carry the flashlight.”

The city boy saw the flashlight as a *propter* when it was only a prop.

Monte Carlo Fallacy

Gamblers will recognize the Monte Carlo Fallacy. Some may be surprised to hear it’s a fallacy. They may be treating it as the Monte Carlo Strategy. Actually, croupiers depend upon that.

We know that a roulette wheel that has half red positions and half black positions has a 50 percent chance of stopping on red. If we turn the wheel a large number of times—say

i,ooo—and the wheel isn't rigged or otherwise faulty, on average it should stop on red 500 times. So, if we turn the wheel six times and it stops on black all six times, we are tempted to think that the odds are in our favor if we play red on the seventh turn. Red is "due," right? Wrong. The wheel has exactly the same 50 percent chance of stopping on red on the seventh turn as it had on every other turn, and this would be true no matter how many blacks had come up in a row.

Here's some sage advice based on the Monte Carlo Fallacy:

If you are getting on a commercial airliner, for safety's sake, take a bomb with you ... because the overwhelming odds are there won't be two guys on the same plane with a bomb.

Circular Argument

A circular argument is an argument in which the evidence for a proposition contains the proposition itself. Often a circular argument can be a joke all by itself, with no adornment necessary.

It was autumn, and the Indians on the reservation asked their new chief if it was going to be a cold winter. Raised in the ways of the modern world, the chief had never been taught the old secrets and had no way of knowing whether the winter would be cold or mild. To be on the safe side, he advised the tribe to collect wood and be prepared for a cold winter. A few days later, as a practical afterthought, he called the National Weather Service and asked whether they were forecasting a

cold winter. The meteorologist replied that, indeed, he thought the winter would be quite cold. The chief advised the tribe to stock even more wood.

A couple of weeks later, the chief checked in again with the Weather Service. “Does it still look like a cold winter?” asked the chief.

“It sure does,” replied the meteorologist. “It looks like a very cold winter.” The chief advised the tribe to gather up every scrap of wood they could find.

A couple of weeks later, the chief called the Weather Service again and asked how the winter was looking at that point. The meteorologist said, “We’re now forecasting that it will be one of the coldest winters on record!”

“Really?” said the chief. “How can you be so sure?”

The meteorologist replied, “The Indians are collecting wood like crazy!”

The chief’s evidence for the need to stock more wood turns out to be that he was stocking more wood. Fortunately, he was using a circular saw.

Argument from Respect for Authority (Argumentum ad Verecundiam) Fallacy

The argument from respect for authority is one of our boss’s favorite arguments. Citing an authority to support your argument is not a logical fallacy in and of itself; expert opinion is legitimate evidence alongside other evidence, ^yhat *is* falla

cious is using respect for authority as the sole confirmation of your position, despite convincing evidence to the contrary.

Ted meets his friend Al and exclaims, “Al! I heard you died!”

“Hardly,” says Al, laughing. “As you can see, I’m very much alive.”

“Impossible,” says Ted. “The man who told me is much more reliable than you.”

What is always at play in arguments from authority is whom one accepts as a legitimate authority.

A man walks into a pet store and asks to see the parrots. The store owner shows him two beautiful ones out on the floor. “This one is $5,000 and the other is $10,000,” he says.

“Wow!” says the man. “What does the $5,000 one do?”

“This parrot can sing every aria Mozart wrote,” says the store owner.

“And the other?”

“He sings Wagner’s entire *Ring* cycle. There’s another parrot out back for $30,000.”

“Holy moley! What does he do?”

“Nothing that I’ve heard, but the other two call him ‘Maestro.’”

According to our authorities, some authorities have better credentials than others; the problem arises when the other side doesn’t accept those credentials. Consider this story from the first-century Babylonian Talmud. Talk about an old joke!

Four rabbis used to argue theology together, and three were always in accord against the fourth. One day, the odd rabbi out, after losing three to one again, decided to appeal to a higher authority.

“O, God!” he cried. “I know in my heart that I am right and they are wrong! Please give me a sign to prove it to them!”

It was a beautiful, sunny day. As soon as the rabbi finished his prayer, a storm cloud moved across the sky above the four rabbis. It rumbled once and dissolved. “A sign from God! See, I’m right, I knew it!” But the other three disagreed, pointing out that storm clouds often form on hot days.

So the rabbi prayed again. “O, God, I need a bigger sign to show that I am right and they are wrong. So please, God, a bigger sign!” This time four storm clouds appeared, rushed toward each other to form one big cloud, and a bolt of lightning slammed into a tree on a nearby hill

“I told you I was right!” cried the rabbi, but his friends insisted that nothing had happened that could not be explained by natural causes.

The rabbi was getting ready to ask for a very, very big sign, but just as he said, “O, God …” the sky turned pitch-black, the earth shook, and a deep, booming voice intoned, “HEEEEEEEE’S RIIIIIIIGHT!”

The rabbi put his hands on his hips, turned to the other three, and said, “Well?”

“So,” shrugged one of the other rabbis, “now it’s three to two.”

Zeno's Paradox

A paradox is a seemingly sound piece of reasoning based on seemingly true assumptions that leads to a contradiction or another obviously false conclusion. In slightly different words, this could be the definition of a joke—at least, most of the jokes in this book. There's something absurd about true stuff that leads ever so logically to false stuff; and absurd is funny. Holding two mutually contradicting ideas in our heads at the same time makes us giddy. But most significantly, you can tell a tricky paradox at a party and get a good laugh.

When it comes to holding two mutually exclusive ideas simultaneously, Zeno of Elea was a real cutup. Have you heard his story about the race between Achilles and the tortoise? Naturally, Achilles can run faster than the tortoise, so the tortoise is given a big head start. At the gun—or as they said in the fifth century B.C., at the javelin—Achilles's first goal is to get to the point where the tortoise started. Of course, by then the tortoise has moved a little way. So now Achilles has to get to *that* spot. By the time he gets there, the tortoise has moved again. No matter how many times Achilles reaches the tortoise 's prior location, even if he does it an infinite number of times, Achilles will never catch up with the tortoise, although he'll get awfully close. All the tortoise needs to do to win the race is to not to stop.

Okay, so Zeno isn't Leno, but he's not bad for a fifth- century B.C. philosopher. And, like the classic stand-up comedians of yore, Zeno can say, "I've got a million of 'em." Well, actually, only four. Another was his racetrack paradox.

In order to get to the end of the racetrack, a runner must first complete an infinite number of journeys. He must run to the midpoint; then he must run to the midpoint of the remaining distance; then to the midpoint of the still remaining distance, etc., etc. Theoretically speaking, because he has to get to midpoints an infinite number of times, he can never get to the end of the track. But of course he does. Even Zeno can see that.

Here's an old comedy routine that seems to come straight out of Zeno:

Salesman: Ma'am, this vacuum cleaner will cut your work in half."
Customer: "Terrific! Give me two of them."

There's a weird thing about this joke. The racetrack paradox runs counter to common sense, and even if we can't figure out what's wrong with it, we're confident that *something* is. In the vacuum cleaner joke though, Zeno's reasoning is not paradoxical at all. If the woman's goal is to get the work done in no time at all, no number of time-saving vacuum cleaners (and people to run them concurrently with her) is going to do it. Running two vacuums will only cut the rug-cleaning time by three quarters; running three, by five sixths; and so on, as the number of vacuum cleaners goes on to infinity.

Logical and Semantic Paradoxes

The mother of all the logical and semantic paradoxes was Russell's paradox, named for its author, twentieth-century

English philosopher Bertrand Russell. It goes like this: “Is the set of all sets that are not members of themselves a member of itself?” This one is a real screamer—that is, if you happen to have an advanced degree in mathematics. But hang on. Fortunately, two other twentieth-century logicians named Grel- ling and Nelson came along with a more accessible version of Russell’s paradox. It’s a semantic paradox that operates on the concept of words that refer to themselves.

Here goes: There are two kinds of words, those that refer to themselves (autological) and those that don’t (heterologi- cal). Some examples of autological words are “short” (which is a short word), “polysyllabic” (which has several syllables), and our favorite, “seventeen-lettered” (which has seventeen letters). Examples of heterological words are “knock- kneed” (a word that has no knees, touching or otherwise) and “monosyllabic” (a word that has more than one syllable). The question is: Is the word “heterological” autological or heterological? If it’s autological, then it’s heterological. If it’s heterological, then it’s autological. Ha! Ha!

Still not laughing? Well, here’s another case where translating a philosophical concept into a funny story makes it clearer:

> There is a town in which the sole barber—a man, by the way—shaves all the townsmen, and only those townsmen, who do not shave themselves. Does the barber shave himself?
>
> If he does, he doesn’t. If he doesn’t, he does.

Now that’s Russell’s paradox for the party set.

We don’t often visit women’s restrooms, so we can’t be sure what goes on in there, but we do know that male readers will be familiar with the paradoxes often scribbled on the walls of men’s room stalls, especially in college communities. They are logical/semantic paradoxes along the lines of Russell’s and Grelling-Nelson’s, but snappier. Remember these? Remember where you were sitting at the time?

> True or false: “This sentence is false.”

Or,

> If a man tries to fail and succeeds, which did he do?

Just for fun, inscribe, “Is the word ‘heterological’ autologi- cal or heterological?” over the urinal next time you drop by. It’s a classy thing to do.

DIMITRI: Cute. But what does any of this have to do with answering the Big Questions?
TASSO: Well, let’s say you visit the Oracle at Delphi and ask him, “What’s it all about, Delphi?” And he answers, “Life is a picnic; all picnics are fun: therefore, life is fun.” Logic gives you something to chat about.



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Epistemology:
The Theory of Knowledge

How do you know that you know the stuff you think you know? Take away the option of answering, "Ijust do!" and what's left is epistemology.

DIMITRI: I'm feeling good now, Tasso. I've got logic down cold, so the rest should be a picnic in the Acropolis.

TASSO: What Acropolis?

DIMITRI: That one! Right over there! Maybe you ought to ease off on the ouzo, pal.

TASSO: But is that the Acropolis or just something that you *believe* is the Acropolis? How do you know it's real? For that matter, how do you know *anything* is real?

DIMITRI: Next round's on me.

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REASON VS. REVELATION

So how *do* we know anything at all, if in fact we do know anything at all?

During the Middle Ages this question boiled down to whether divine revelation trumps reason as a source of human knowledge or vice versa.

A man stumbles into a deep well and plummets a hundred feet before grasping a spindly root, stopping his fall. His grip grows weaker and weaker, and in his desperation he cries out, "Is there anybody up there?"

He looks up, and all he can see is a circle of sky. Suddenly, the clouds part and a beam of bright light shines down on him. A deep voice thunders, "I, the Lord, am here. Let go of the root, and I will save you."

The man thinks for a moment and then yells, "Is there anybody else up there?"

Hanging by a root has a tendency to tip the scales toward reason.

In the seventeenth century, Rene Descartes opted for reason over a divine source of knowledge. This came to be known as putting Descartes before the source.

Descartes probably wishes he'd never said, *"Cogito ergo sum*[9] ("I think, therefore I am"), because it's all anybody ever remembers about him—that and the fact that he said it while sitting inside a bread oven. As if that weren't bad enough, his *"cogito"* is constantly misinterpreted to mean that Descartes believed thinking is an essential characteristic of being human. Well, actually, he did believe that, but that has nothing whatsoever to do with *cogito ergo sum.* Descartes arrived at

the *cogito* through an experiment in radical doubt to discover if there was anything he could be certain of; that is, anything that he could not doubt away. He started out by doubting the existence of the external world. That was easy enough. Perhaps he was dreaming or hallucinating. Then he tried doubting his own existence. But doubt as he would, he kept coming up against the fact that there was a doubter. Must be himself! He could not doubt his own doubting. He could have saved himself a lot of misinterpretation if only he had said, *"Dubito ergo sum."*

Every American criminal-trial judge asks the jury to mimic Descartes's process of looking for certainty by testing the assertion of the defendant's guilt against a standard almost as high as Descartes's. The question for the jury is not identical to Descartes's; the judge does not ask whether the defendant's guilt is open to *any* doubt, but only whether it is open to *reasonable* doubt. But even this lower standard demands that the jury carry out a similar—and nearly as radical—mental experiment as Descartes did.

A defendant was on trial for murder. There was strong evidence indicating his guilt, but there was no corpse. In his closing statement, the defense attorney resorted to a trick. "Ladies and gentlemen of the jury," he said. "I have a surprise for you all—within one minute, the person presumed dead will walk into this courtroom."

He looked toward the courtroom door. The jurors, stunned, all looked eagerly. A minute passed. Nothing happened. Finally

the lawyer said, “Actually, I made up the business about the dead man walking in. But you all looked at the door with anticipation. I therefore put it to you that there is reasonable doubt in this case as to whether anyone was killed, and I must insist that you return a verdict of ‘not guilty.’”

The jury retired to deliberate. A few minutes later, they returned and pronounced a verdict of “guilty.”

“But how could you do that?” bellowed the lawyer. “You must have had some doubt. I saw all of you stare at the door.” The jury foreman replied, “Oh, we looked, but your client
didn’t.”

Empiricism

According to the eighteenth-century Irish empiricist Bishop George Berkeley, *“Esse est percipi”* (“To be is to be perceived”), which is to say that the so-called objective world is all in the mind. Berkeley argued that our only knowledge of this world is what comes to us through our senses. (Philosophers call this information “sense data.”) Beyond these sense data, Berkeley said, you cannot infer anything else, such as the existence of substances out there sending out vibes that stimulate our senses. But the good bishop did go on to infer that sense data *has* to come from somewhere, so that *somewhere* must be God. Basically, Berkeley’s idea is that God is up there tapping out sense data on a cosmic Web site to which we are all tuned in 24/7. (And we always thought God only worked 24/6!)

The story goes that Berkeley’s contemporary, Dr. Samuel Johnson, upon being told of the 66 *Esse est per dpi”* theory, kicked a hitching post, exclaiming, “Thus do I refute Bishop Berkeley!”

To Berkeley, it would have sounded like a gag. That kick and the sore toe that followed from it only proved that God was busy at his task of sending coordinated sense data Dr. Johnson’s way: first, the sensation of foot motion stopping, followed immediately by the sensation of pain.

Things get more complicated when the source of our sense data is another human being:

A man is worried that his wife is losing her hearing, so he consults a doctor. The doctor suggests that he try a simple at-home test on her: Stand behind her and ask her a question, first from twenty feet away, next from ten feet, and finally right behind her.

So the man goes home and sees his wife in the kitchen facing the stove. He says from the door, “What’s for dinner tonight?”

No answer.

Ten feet behind her, he repeats, “What’s for dinner tonight?”

Still no answer.

Finally, right behind her he says, “What’s for dinner tonight?”

And his wife turns around and says, “For the third time- chicken!”

Now, what this couple has is a serious sense-data interpretation problem.

Today it seems like a no-brainer that all knowledge of the external world comes through our senses. But it was not always so. Many philosophers in bygone eras thought that there were some innate ideas in our minds that were there *a priori*—or prior to experience. Some thought our ideas of God were innate; others claimed that our idea of causality was innate too.

Even today, when someone says, “Everything happens for a reason,” or “I believe in reincarnation,” he is making a statement that cannot be either confirmed or disconfirmed by experience. But most of us accept that the best evidence for the truth of a statement about the external world is sensory experience, and in that sense we are all empiricists. That is, unless we are the King of Poland, the exception that proves the rule:

The King of Poland and a retinue of dukes and earls went out for a royal elk hunt. Just as they approached the woods, a serf came running out from behind a tree, waving his arms excitedly and yelling, “I am not an elk!”

The king took aim and shot the serf through the heart, killing him instantly.

“Good sire,” a duke said, “why did you do that? He said he was not an elk.”

“Dear me,” the king replied. “I thought he said he was an elk.”

All right, now let’s compare the king with a hot-shot scientist.

A scientist and his wife are out for a drive in the country. The wife says, "Oh, look! Those sheep have been shorn."

"Yes," says the scientist. "On this side."

At first blush we might think that the wife is only expressing a commonsense view, while the scientist is taking a more cautious, more scientific view, in that he refuses to go beyond the evidence of his senses. But we would be wrong. It is actually the wife who has formulated what most scientists would consider the more scientific hypothesis. The "experience" of empiricists is not restricted to direct sensory experience. Scientists use their *prior* experiences to calculate probabilities and to infer more general statements. What the wife is in effect saying is, "What I see are sheep that are shorn, at least on this side. From prior experience I know that farmers do not generally shear sheep only on one side and that, even if this farmer did, the probability of the sheep arranging themselves on the hillside so that only their shorn sides face the road is infinitesimal. Therefore, I feel confident saying, 'Those sheep have been completely shorn.'"

We assume that the scientist in the joke is some sort of overeducated egghead. More typically, we assume that a person who cannot extrapolate from his prior experience is simply a dingbat, or, as they say in India, a Sardar. Like blondes, Valley girls, Poles, Jews, Swedes, and too many others to list here, Sardars have been the object of stereotyping jokes, and we apologize for piling on, but at least we do have it on good authority that, unlike Valley girls, Sardars have a good sense of humor.

A New Delhi policeman is interrogating three Sardars who are training to become detectives. To test their skills in recognizing a suspect, he shows the first Sardar a picture for five seconds and then hides it. “This is your suspect. How would you recognize him?”

The Sardar answers, “That’s easy, we’l, catch him fast because he only has one eye!”

The policeman says, “Sardar! That’s because the picture I showed you is his profile.”

Then the policeman flashes the picture for five seconds at the second Sardar and asks him, “This is your suspect. How would you recognize him?”

The second Sardar smiles and says, “Ha! He’d be too easy to catch because he only has one ear!”

The policeman angrily responds, “What’s the matter with you two? Of course only one eye and one ear are showing, because it’s a picture of his profile! Is that the best answer you can come up with?”

Extremely frustrated at this point, he shows the picture to the third Sardar and in a very testy voice asks, “This is your suspect. How would you recognize him?”

The Sardar looks at the picture intently for a moment and says, “The suspect wears contact lenses.” The policeman is caught off guard because he really doesn’t know whether the suspect wears contact lenses. “Well, that’s an interesting answer,” he says. “Wait here for a few minutes while I check his file and I’ll get back to you on that.”

He leaves the room, goes to his office, checks the suspect’s file in his computer, and comes back smiling. “Wow! I can’t believe

it. It's true! The suspect does in fact wear contact lenses. Good work! How were you able to make such an astute observation?"

"That's easy," the Sardar replied. "He can't wear regular glasses because he only has one eye and one ear."

The triumph of empiricism in Western epistemology is reflected in the fact that we automatically assume it to be the method of verification everyone uses:

Three women are in a locker room dressing to play racquetball when a man runs through wearing nothing but a bag over his head. The first woman looks at his wiener and says, "Well, it's not my husband." The second woman says, "No, it isn't." The third says, "He's not even a member of this club."

Still, despite the triumph of empiricism and science, many people continue to interpret some unusual events as miraculous rather than the result of natural causes. David Hume, the skeptical British empiricist, said that the only rational basis for believing that something is a miracle is that all alternative explanations are even more improbable. Say a man insists he has a potted palm that sings arias from *Aida.* Which is more improbable: that the potted palm has violated the laws of nature, or that the man is crazy, or fibbing or high on mushrooms? Hume's response: "Puh-/ee{!" (We're paraphrasing here.) Since the odds of the man having been deceived or having stretched the truth are always somewhat greater than the odds of a violation of the laws of nature, Hume could foresee no circumstance in which it would be rational to conclude that a miracle had happened. Add to this the generally known fact that potted palms prefer Puccini to Verdi.

Interestingly, in the following story, Bill, an apparent student of Hume, puts a presumed miracle to the test, but in the end is driven to the conclusion that the alternative explanation is *even more* unlikely:

One day Bill complained to his friend that his elbow really hurt. His friend suggested that he visit a swami who lived in a nearby cave. "Simply leave a sample of urine outside his cave, and he will meditate on it, miraculously diagnose your problem, and tell you what you can do about it. It only costs ten dollars."

Bill figured he had little to lose, so he filled a jar with urine and left it outside the cave with a ten-dollar bill. The next day when he came back, there was a note waiting for him that said, "You have tennis elbow. Soak your arm in warm water. Avoid heavy lifting. It will be better in two weeks."

Later that evening, Bill started to think that the swami's "miracle" was a put-up job by his friend, who could have written the note and left it outside the cave himself. So Bill decided to get back at his friend. He mixed together some tap water, a yard sample from his dog, and urine samples from his wife and son. To top it off, he included another bodily fluid of his own, and left the concoction outside the cave with ten dollars. He then called his friend and told him that he was having some other health problems and that he had left another sample for the swami.

The next day he returned to the cave and found another note that said, "Your tap water is too hard. Get a water softener. Your dog has worms. Get him vitamins. Your son is hooked on cocaine. Get him into rehab. Your wife is pregnant with twin girls. They aren't yours. Get a lawyer. And if you don't stop playing with yourself, your tennis elbow will never get better."

But usually in jokes, as in philosophy, the skeptical interpretation prevails.

Old "Doc" Bloom, the local hardware store owner, who was known for his miraculous cures for arthritis, had a long line of "patients" waiting outside his door, when a little old lady, completely bent over, shuffled in slowly, leaning on her cane.

When her turn came, she went into the back room of the store and, amazingly, emerged within half an hour, walking completely erect with her head held high.

A woman waiting in the line said, "It's a miracle! You walked in bent in half and now you're walking erect. What did Doc do?"

She answered, “He gave me a longer cane.”

A blind man can obviously be as much of an empiricist as the next guy, though visual data will not figure in his experience:

It’s Passover and a Jewish guy is eating his lunch in the park. A blind man sits down next to him, so the Jewish guy offers him some of his lunch—a piece of matzoh. The blind man takes it, fingers it a moment, and says, “Who writes this crap?”

The man in the following story makes the absurd mistake of assuming that a blind man would have no other means of sensory verification:

A man goes into a bar with his dog and asks for a drink.

The bartender says, “You can’t bring that dog in here!” The guy, without missing a beat, says, “This is my seeing-eye dog.”

“Oh, I’m sorry, man,” says the bartender. “Here, the first one’s on me.” The man takes his drink and goes to a table near the door.

Another guy walks into the bar with a dog. The first guy stops him and says, “You can’t bring that dog in here unless you tell him it’s a seeing-eye dog.” The second man graciously thanks him, continues to the bar, and asks for a drink. The bartender says, “Hey, you can’t bring that dog in here!”

The man replies, “This is my seeing-eye dog.”

The bartender says, “No, I don’t think so. They don’t use Chihuahuas as seeing-eye dogs.”

The man pauses for a half-second and replies, “What?!?! They gave me a Chihuahua?!?”

German Idealism

Oh, come on! There’s gotta be more to an object than just sense data. Like behind it somewhere.

The eighteenth-century German philosopher Immanuel Kant thought so. He read the British empiricists, and as he put it, they awakened him from his dogmatic slumber. Kant had

assumed that our minds can provide us with certainty of what the world is really like. But the empiricists demonstrated that, because our knowledge of the external world comes to us through our senses, it is always, in a certain sense, uncertain. A strawberry is only red or sweet when it is observed through certain equipment—our eyes and our taste buds. We know that some people with different taste buds may not experience it as sweet at all. So, Kant asked, what is a strawberry "in itself" that makes it appear red and sweet—or otherwise— when run through our sensory equipment?

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We may think that science can tell us what a thing *really is in itself* even if our senses can't. But, when you think about it, science doesn't really get us any closer to the strawberry-in-itself. It doesn't actually help to say that a certain chemical makeup of the strawberry and a certain neurological makeup of a person combine to determine whether the strawberry appears sweet or tart—and that this chemical makeup is what the strawberry is "really" like in itself. What we mean by "a certain chemical makeup" is merely "the effect we observe when we run the strawberry through certain gizmos." Running the strawberry through the gizmos merely tells us how a strawberry appears when it's run through those gizmos, just as biting into one tells how us how one appears when it's run past our taste buds.

Kant concluded that we can know nothing about things as they are in themselves. The *ding an sich,* the thing-in-itself, he said, is "equal to x." We can only know the *phenomenal* world, the world of appearances; we can know nothing of the transcendent, *noumenal* world behind the appearances.

In so saying, Kant laid down the gauntlet for a paradigm shift in philosophy. Reason cannot tell us about the world beyond our senses. Neither Berkeley's God-as-data-entry-clerk or any metaphysical explanation of the world can be arrived at by pure reason. Philosophy was never the same again.

Secretary: Doctor, there's an invisible man in the waiting room.

Doctor: Tell him I can't see him.

You may not have found this joke completely helpful in explaining Kant's distinction between the phenomenal and the noumenal. That's because it loses something in translation. Here's how we originally heard the joke in a rathskeller at the U. of Konigsberg:

Secretary: Herr Doktor, there's a ding *an sich* in the waiting room.

Urologist: Another *ding an sich!* If I see one more today, I think I'm screaming! Who is it?

Secretary: How would I know?

Urologist: Describe him.

Secretary: You must be kidding!

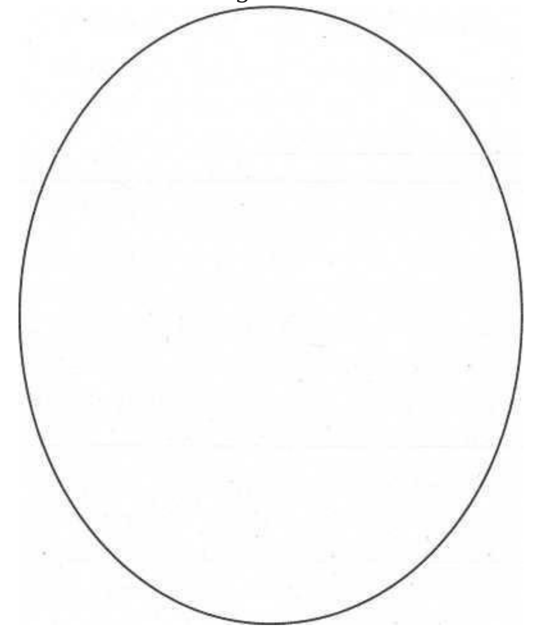
There you have it: the original *sich* joke.

There's more going on in this joke than meets the eye. The secretary has chosen, for reasons best known to herself, not to share with the doctor her evidence that there's a *ding an sich* in the waiting room. Whatever that evidence was, it must have been phenomenal! (If you follow our drift.) What tipped her off? Must have been something in the realm of the senses. Maybe it was a *sixth* sense, maybe it was just senses one through five, but it was certainly a sense in some sense. The back story here is that the secretary had done her doctoral dissertation on Kant's *Critique of Pure Reason* prior to discovering that she had thereby limited her career options to secretary and Fryolator operator. She therefore interpreted the doctor's demand, "Describe him," to mean not "What sensory phenomena are you experiencing?" but rather "Describe him as he is in himself, behind the appearances." She was understandably vexed by this demand, though she later recovered and went on to wed the doctor's cousin, Helmut, and raise three lovely children.

For Kant, and for much of epistemology that followed after him, the questions of what we can know and how we can know it can be analyzed in terms of what we can *say meaningfully* about what we know and how we know it. *What kinds of statements about the world contain knowledge of the world?*

Kant went about the task of answering this question by dividing statements into two categories: analytic and synthetic. Analytic statements are those that are true by definition. The statement, "All platypuses are mammals" is analytic. It tells us


Portrait of a ding an sich



nothing new about any actual platypus beyond what we could find out by simply looking up "platypus" in a dictionary. "Some platypuses are cross-eyed," on the other hand, is synthetic. It does give us new information about the world, because "cross-eyed" is not part of the definition of "platypus." "Some platypuses are cross-eyed" tells us something about platypuses that we couldn't find out by looking up "platypus" in a dictionary.

Next, Kant distinguished between *a priori* and *a posteriori* statements. *A priori* statements are those we are able to make on the basis of reason alone, without recourse to sensory experience. Our earlier statement, "All platypuses are mammals," is known *a priori.* We don't need to go look at a bunch of platypuses to see that it is true. We simply need to look in the dictionary. *A posteriori* judgments, on the other hand, are based on sensory experience of the world. "Some platypuses are cross-eyed" can be known only by checking out a number of platypuses—either checking them out ourselves or taking the word of someone who says he has.

So far we've seen examples of analytic *a priori* statements ("All platypuses are mammals") and synthetic *a posteriori* statements ("Some platypuses are crosseyed"). Kant asked, "Is there a third type of statement, synthetic *a priori?"* These would be statements that give us new knowledge about the external world, but that can be known by reason alone. The empiricists had implied

that there is no synthetic *a priori* knowledge, since our source for knowledge of the external world is our sensory experience. But Kant said, "Hold the phone! How about statements like, 'Every event has a cause'?" It's synthetic: it tells us something new about the world beyond what is contained in the definitions of "cause " and "event." But it is also *a priori,* known by reason alone, not by experience. How so? "Because," said Kant, "it *has* to be assumed to be true if we are even to *have* intelligible experience." If we didn't assume that the present situation is caused by a chain of preceding events, we couldn't make sense out of anything. It would be like living in the film *Mulholland Drive,* where events occur in no coherent order. We 'd have to forget about making *any* kind of statement or judgment about the world because we couldn't count on the world to be consistent from one minute to the next.

Hundreds of jokes hinge on confusing analytic *a priori* statements with synthetic *a posteriori* statements:

There's a surefire way to live to a ripe old age—eat a meatball a day for a hundred years.

The joke lies in giving an analytic, *a priori* "solution" to a problem that asks for a synthetic., *a posteriori* solution. The question of a surefire way to longevity clearly asks for some information about the world. "What are the things that *experience* has shown lead to longevity?" We expect the answer to be something like "Give up smoking" or "Take 400 milligrams of Co-Enzyme Q-10 at bedtime." But here the answer is analytic, with a little irrelevancy about meatballs thrown in to fog your mind. "To live to an old age, live a hundred years, because a hundred years is, by common definition, an old age. Eat some meatballs too. They can't hurt you." (Well, maybe all those trans-fats in the meatballs *could* hurt, but not, of course, if you eat them for a hundred years.)

Here's another:

Joe: What a fabulous singer, huh?
Blow: Ha! If I had his voice, I'd be just as good.

Same deal. What we *mean* by "fabulous singer" is one who possesses a terrific voice—the kind the performer in question obviously must have. So Blow's statement "If I had his voice, I'd be just as good" doesn't tell us anything new about Blow's singing abilities. All he is really saying is, "If I were a fabulous singer, I'd be a fabulous singer." And if that's not true by definition, nothing is.

Here's a more complicated demonstration of what happens when you confuse synthetic *a posteriori* and analytic *a priori* statements:

A man tries on a made-to-order suit and says to the tailor, "I need this sleeve taken in! It's two inches too long!"

The tailor says, “No, just bend your elbow like this. See, it pulls up the sleeve.”

The man says, “Well, okay, but now look at the collar! When I bend my elbow, the collar goes halfway up the back of my head.”

The tailor says, “So? Raise your head up and back. Perfect.”

The man says, “But now the left shoulder is three inches lower than the right one!”

The tailor says, “No problem. Bend at the waist way over to the left and it evens out.”

The man leaves the store wearing the suit, his right elbow crooked and sticking out, his head up and back, all the while leaning down to the left. The only way he can walk is with a herky-jerky, spastic gait.

Just then, two passersby notice him.

Says the first: “Look at that poor crippled guy. My heart goes out to him.”

Says the second: “Yeah, but his tailor must be a genius! That suit fits him perfectly!”

Synthetic versus analytic, right? (And we’re not talking fabric here.) The stranger thinks, “This man’s tailor fit him perfectly with a suit” is a synthetic *a posteriori* statement purporting to provide information, based on observation, about the tailor and his apparent skill in making the suit. But for the tailor, “This suit I made is a perfect-fitting suit” is really an analytic statement. It is the same as saying, “This suit I made is a suit I made.” That’s because any suit the man tries on will be a perfect fit, as the tailor fits the man *to* the suit.

KANT'S CLOCK

Kant gave primacy to pure reason, so much so that he saw little need for personal experience in solving the problems of knowledge. Accordingly, he never ventured outside his hometown of Konigsberg and lived a solitary life of extremely regular habits, like his daily, post-dinner walk. It is said that the citizens of Konigs- berg set their clocks according to the position of Professor Kant on this daily walk down and back the same street (which later became known as the *Philosophen- gang,* or "The Philosopher's Walk").

Less well known (possibly because it may not be true) is that the sexton of Konigsberg Cathedral also confirmed the time on the church tower clock by observing when Kant took his daily promenade, *and Kant in turn scheduled his walk by the church tower clock.*

Talk about a confusion between analytic and synthetic! Both Kant and the sexton think they are gaining new information by observing the other's behavior. Kant thinks that by observing the tower clock he is learning the official German standard time which, in turn, was established by observing the earth's rotation. The sexton thinks that by observing Kant's daily walk he is learning standard German time because of the sexton's belief in Kant's inherent punctuality. In fact, each was simply arriving at an analytic conclusion, true by definition.

Kant's conclusion, "I take my walk at 3:30," really boils down to an analytic statement "I take my walk when I take my walk"—because how Kant determines it is 3:30 is by a clock that has been calibrated to his walk. The sexton's conclusion, "My clock is correct," boils down to "My clock says what my clock says"—because his criterion for the accuracy of his clock is Kant's walk, which was in turn based on what his clock says.

PHILOSOPHY OF MATHEMATICS

What about Dimitri's acute insight that 2 + 2 = 4? Is that an analytic statement, true by definition? Is part of what we mean by "4" that it is the sum of 2 and 2? Or is it synthetic? Does it provide us with new knowledge about the world? Did we come to it by counting two things and then counting two more things and then counting the whole pile? The latter is the approach taken by the Voohoona tribe in the Australian outback.

A western anthropologist is told by a Voohooni that

2 + 2 = 5. The anthropologist asks him how he knows this. The tribesman says, "By counting, of course. First I tie two knots in a cord. Then I tie two knots in another cord. When I join the two cords together, I have five knots."

Much of the philosophy of mathematics is quite technical and difficult. The only thing you really need to know is

that, when it comes to mathematics, there are three kinds of people: those who can count and those who can't.

Pragmatism

For an epistemological pragmatist like the late-nineteenth- century American philosopher William James, the truth of a statement lies in its practical consequences. According to James, we *choose* our truth by what difference it will make in practice. We say Newton's law of gravity is true, not because it corresponds to the way things "really are," but because it has proven *useful* in predicting the behavior of two objects relative to each other under many different sorts of circumstances: "Hey, I bet apples would fall down even in New Jersey." The day a theory stops being useful is the day we will replace it with some other one.

A woman reports her husband's disappearance to the police. They ask her for a description, and she says, "He's six feet, three inches tall, well-built, with thick, curly hair."

Her friend says, "What are you talking about? Your husband is five-feet-four, bald, and has a huge belly."

And she says, "Who wants that one back?"

This much of the story is well known. You may have heard it yourself. What is not so well known is the dialogue that followed:

The police say, "Lady, we are asking you for a description of your husband that corresponds to your actual husband."

The woman responds, "Correspondence, shmorrespondence! Truth cannot be determined solely by epistemological criteria, because the adequacy of those criteria cannot be determined apart from the goals sought and values held. That is to say, in the end, truth is what satisfies, and, God knows, my husband didn't do that."

Phenomenology

After flights to the height of abstraction, philosophy has a way of coming in for a soft landing in ordinary everyday experience. This happened in epistemology in the early twentieth century when the phenomenologists weighed in on what it really means to know something. More a methodology than a set of philosophical principles, phenomenology attempts to understand human experience as it is lived rather than as objective data. This approach is more like a novelist's than an abstraction-prone philosopher's.

The German word *einfuhlung,* meaning "feeling into" or "empathy," was used by phenomenologists such as Edmund Husserl to refer to a mode of knowing that attempts to get inside the experience of another human being and to know and to feel the world in the same way he or she does; in other words, to put yourself in another person's shoes—or possibly panties.

"Dr. Janet," the embarrassed woman says, "I have a sexual problem. I don't get aroused by my husband."

Dr. Janet says, "Okay, I'll do a thorough exam tomorrow. Bring your husband in with you."

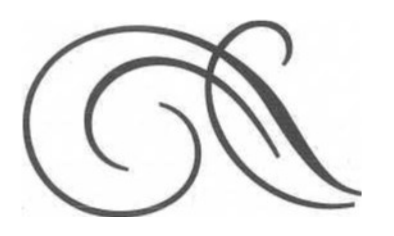
The next day the woman returns with her husband. "Take off your clothes, Mr. Thomas," says the doctor. "Now turn all the way around. Okay, now lie down, please. Uh-huh, I see. Okay, you may put your clothes back on."

Dr. Janet takes the woman aside. "You're in perfect health," she says. "He doesn't turn me on either."

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DIMITRI: I've got to admit, Tasso, this epistemology stuff is good to know.

TASSO: Good? In what way? What do you mean by "good"? DIMITRI: Before I answer that, I have a question for you. Do you know what "pain in the ass" means?



{TV}

Ethics

Sorting out whats good and bad is the province of ethics.
It is also what keeps priests, pundits, and parents busy.
Unfortunately, what keeps children and philosophers busy is
asking the priests, pundits, and parents, "Why?"

DIMITRI: I've been thinking about your question, what does "good" mean, and I've got the answer—"good" is acting on a just principle.

TASSO: By Zeus, Dimitri, you're full of surprises—you're starting to sound like a real philosopher. Just one last question: How do you determine just principles?

DIMITRI: Du-uh! Just like everybody else. I learn them from my mom.

TASSO (aside): Why does Socrates get all the "A" students?

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ABSOLUTIST ETHICS: DIVINE LAW

Divine Law makes a simple business of ethics: If God says it's wrong, it *is* wrong, wholly and absolutely. That's all she wrote. But there are complications. The first is, how can we be sure what God really thinks? Fundamentalists have that one covered: Scripture says so. But how did the people in Scripture know the signals they were getting were really from God? Abraham thought he was called by God to sacrifice his son on the altar. Abraham figures, "If God says so, I'd better do it." Our first philosophical query to Abraham is, "What are you, nuts? You hear 'God' tell you to do a crazy thing, and you don't even ask for identification?"

Another problem with following Divine Law is interpretation. What exactly qualifies as honoring thy father and mother? A Mother's Day card? Marrying the boring son of the family dentist, as thy honorable mother and father want you to do? These questions don't feel like Talmudic hair-splitting when the dentist's son is 4' n" and weighs 270.

A prime characteristic of Divine Law is that God always has the last word.

Moses trudges down from Mt. Sinai, tablets in hand, and announces to the assembled multitudes: "I've got good news and I've got bad news. The good news is I got Him down to ten. The bad news is 'adultery' is still in."

A young and lusty St. Augustine apparently attempted a similar negotiation when he famously cried out, "Lord, grant me chastity. But not *now*\|" Clearly, Augustine was

trying a little Talmudic hair-splitting himself. “I mean, you didn’t say exactly *when* not to commit adultery, did you?” Sounds like a joke.

Platonic Virtue

In his magnum opus, *The Republic,* Plato wrote, “The state is the soul writ large.” So to discuss the virtues of the individual, he wrote a dialogue about the virtues of the ideal state. He called the rulers of this state Philosopher Kings, which may account for Plato’s popularity with philosophers. The Philosopher Kings guide the state as Reason guides the human soul. The prime virtue—of both the PKs and Reason—is Wisdom, which Plato defined as understanding the Idea of the Good. However, one man’s good is another man’s goodies.

At a meeting of the college faculty, an angel suddenly appears and tells the head of the philosophy department, “I will grant you whichever of three blessings you choose: Wisdom, Beauty—or ten million dollars.”

Immediately, the professor chooses Wisdom.

There is a flash of lightning, and the professor appears transformed, but he just sits there, staring down at the table. One of his colleagues whispers, “Say something.”

The professor says, “I should have taken the money.”

Stoicism

The ethical question that concerned the Stoics in the fourth century B.C. was how to react to the prevailing sense of fatalism that came from living in a tightly controlled empire. They could not change much of anything in their daily lives, so they decided to change their attitude toward life itself. It was the only personal control they had left. What the Stoics came up with was a strategy of emotional disengagement from life. They called their attitude *apathia* (apathy) and for the Stoics apathy was a virtue, which made them a barrel of laughs at the local taverna. The Stoics were willing to sacrifice some kinds of happiness (sex, drugs, and Dionysian hip-hop) in order to avoid the unhappiness brought on by their passions (STDs, hangovers, and bad rhymes). They acted only from reason, never from passion, and therefore considered themselves the only truly happy people—which is to say they were un-unhappy.

In the following story, Mr. Cooper demonstrates a modern form of Stoicism: Stoicism by proxy.

The Coopers were shown into the dentist's office, where Mr. Cooper made it clear he was in a big hurry. "No fancy stuff, Doctor," he ordered. "No gas or needles or any of that stuff. Just pull the tooth and get it over with."

"I wish more of my patients were as stoic as you," said the dentist admiringly. "Now, which tooth is it?"

Mr. Cooper turned to his wife. "Open your mouth, honey."

G. K. Chesterton once wrote, “The word ‘good’ has many meanings. For example, if a man were to shoot his mother at a range of five hundred yards, I should call him a good shot, but not necessarily a good man.” It’s the qualifier “necessarily” that shows Chesterton possessed a truly philosophical mind.

Utilitarianism

We all know that that twentieth-century pinko Vladimir Lenin said, “The end justifies the means,” but, ironically, it’s not too far from the view of one of the GOP God Squad’s favorite philosophers, John Stuart Mill. Mill and the utilitarians proposed a “consequentialist” ethic: The moral rightness of an act is determined solely by its consequences.

The protagonist in the following story is clearly a utilitarian:

Mrs. O’Callahan instructed the artist painting her portrait to add to it a gold bracelet on each of her wrists, a strand of pearls around her neck, ruby earrings, and a diamond tiara.

The artist pointed out that would be tantamount to lying.

Said Mrs. O’Callahan, “Look, my husband’s running around with a young blonde. After I die, I want her to go crazy looking for the jewelry.’’

This sort of justification could presumably be used to condone some pretty serious stuff, if the consequences were felt to be "good" enough.

Mrs. Brevoort, a widow, was hanging out by the pool at her country club when she spotted a handsome man sunning himself. She sidled up to him and said, "Well, I don't believe I've seen you here before."

"Not likely," the man said. "I've been in the penitentiary for thirty years."

"Really? What for?"

"I murdered my wife."

"Ah!" Mrs. Brevoort said, "So you're single!"

The influential contemporary utilitarian Peter Singer often draws analogies between decisions that we all agree involve horrendous consequences and more seemingly benign decisions that he contends are ethically similar. In one essay, he poses a situation in which one can earn money to buy a new TV by selling a homeless child to a corporation that will harvest his organs for transplants. Way bad, we all agree. But then Singer argues that anytime one buys a new TV in lieu of sending money to a charity that protects homeless children, he is doing essentially the same thing. Don't you hate it when he says things like that? It's an argument by analogy from a dramatic particular to a general moral pronouncement, like in this classic gag:

He: Would you sleep with me for a million dollars?

She: A million bucks? Wow! I guess I would.

He: How about for two dollars?

She: Get lost, buddy! What do you think I am?

He: We've already established that. Now we're just haggling over the price.

The Supreme Categorical Imperative and the Olden Goldie

Kant's overarching principle, the criterion for all other ethical maxims, is what he calls the "supreme categorical imperative." At first blush, this imperative merely sounds like a gussied-up version of the old golden rule.

Golden rule:"Do unto others as you would have others do unto you."

Supreme categorical imperative: "Act only according to that maxim whereby you can at the same time will that it should become a universal law."

Of course, Kant's rendition has a decidedly colder ring to it. The very term "supreme categorical imperative" sounds, well, Germanic. But then Kant couldn't help it—he *was* German.

Still, the categorical imperative and the golden rule *do* share a lot of philosophical territory:

- Neither of them is a rule about specific action, like "Honor thy father and mother" or "Eat your spinach!"
- Instead, both provide an abstract principle for determining which specific actions are right and which are wrong.
- In both, this abstract principle invokes the idea that all folks are as valuable as you and me, and so all should be treated morally the same as you and me ... particularly me.

But there *is* a fundamental difference between the categorical imperative and the golden rule, and this one-liner hits it on the head:

A sadist is a masochist who follows the golden rule.

In inflicting pain on others, the masochist is only doing what the golden rule requires: doing what he would like done unto him, preferably with a whip. But Kant would say that there’s no way the masochist could honestly claim that the moral imperative, “inflict pain on others,” could be a universal law for a livable world. Even a masochist would find that unreasonable.

Similar considerations led English playwright George Bernard Shaw to wryly rewrite the golden rule:

“Do not do unto others as you would have others do unto you; they may have different taste.”

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Variations on the golden rule are found not only in Kant, but in religious traditions from around the world:

HINDUISM (c. THIRTEENTH CENTURY B.C.)
Do not to others what ye do not wish done to yourself . .. This is the whole Dharma. Heed it well.
—*The Mahabharata*

JUDAISM (c. THIRTEENTH CENTURY B.C.)
What is hateful to you, do not do to your neighbor; that is the entire Torah; the rest is commentary; go learn it.
—*The Babylonian Talmud*

ZOROASTRIANISM (c. TWELFTH CENTURY B.C.)
Human nature is good only when it does not do unto another whatever is not good for its own self.
—*The Dadistan-i-Dinik*

BUDDHISM (c. SIXTH CENTURY B.C.)
Hurt not others in ways that you yourself would find hurtful.
—The Tibetan *Dhammapada*

CONFUCIANISM (c. SIXTH CENTURY B.C.)
Do not do to others what you do not want done to yourself.
—Confucius, *Analects*

ISLAM (c. SEVENTH CENTURY A.D.)
No one of you is a believer until you desire for another that which you desire for yourself.
—"The Sunnah," from *The Hadith*

BAHA'I (c. NINETEENTH CENTURY A.D.)
Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is my command unto thee, do thou observe it.
—Baha'u'llah, *The Hidden Words*

SOPRANOISM (TWENTY-FIRST CENTURY A.D.) Whack the next guy with the same respect you'd like to be whacked with, you know?

WILL TO POWER

The nineteenth-century German philosopher Friedrich Nietzsche boldly proclaimed that he was turning traditional Christian ethics on its ear. He started small, by announcing the death of God. God retaliated by announcing—on the walls of men's room stalls in college towns—the death of Nietzsche. What Nietzsche meant by the death of God was that Western culture had outgrown metaphysical explanations of the world as well as the accompanying Christian ethic. He called Christianity "herd morality," because it teaches an "unnatural ethic"—that it's bad to be an alpha male who dominates the herd. In place of Christian ethics he substituted a life-affirming ethic of strength, which he called the will to power. The exceptional individual, the *Ubermensch* or superman, is above herd morality and deserves to express his natural strength and superiority freely over the herd. Friedrich was clearly a member of the Tony Soprano school when it came to the golden rule. Consequently, Nietzsche has been blamed for everything from German militarism to sauerkraut:

The problem with German food is that, no matter how much you eat, an hour later you're hungry for power.

EMOTIVISM

By the mid-twentieth century, most ethical philosophy was metaethical. Instead of asking, "What actions are good?" philosophers were asking, "What does it *mean* to say an action is good? Does ᵉx is good' mean only T approve of x'? Alternatively, does 'x is good' express an emotion I feel when I observe x or think about x?" The latter stance, known as emotivism, finds expression in this story:

A man wrote a letter to the IRS saying, "I have been unable to sleep knowing that I have cheated on my income tax. I have understated my taxable income and have enclosed a check for $ 150. If I still can't sleep, I will send the rest."

APPLIED ETHICS

Just when metaethical speculation about the meaning of the word "good" was beginning to run out of steam, *doing* ethics became fashionable again, and philosophers began to write once more about what particular actions are good. Bioethics, feminist ethics, and ethics for the proper treatment of animals became de rigeur.

One type of applied ethics that burgeoned in the twentieth century was professional ethics, the

codes regulating the relationships of professionals to clients and patients.

After attending a conference on professional ethics, four psychiatrists walked out together. One said, ‘‘You know, people are always coming to us with their guilt and fears, but we have no one to go to with our problems. So why don’t we take some time right now to hear each other out?” The other three agreed.

The first psychiatrist confessed, “I have an almost uncontrollable desire to kill my patients.”

The second psychiatrist said, “I find ways to cheat my patients out of their money whenever I can.”

The third followed with, “I’m involved in selling drugs and often get my patients to sell them for me.”

The fourth psychiatrist then confessed, “You know, no matter how hard I try, I can’t seem to keep a secret.”


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BALDWIN
ETHICAL MEAT SHOPPE
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NEVER SAW IT COMING $4.00 lb
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Each medical specialty developed its own ethical principles.

Four docs went on a duck-hunting trip together: a family practitioner, a gynecologist, a surgeon, and a pathologist. As a bird flew overhead, the family practitioner started to shoot but decided not to because he wasn't absolutely sure it was a duck. The gynecologist also started to shoot, but lowered his gun when he realized he didn't know whether it was a male or a female duck. The surgeon, meanwhile, blew the bird away, turned to the pathologist and said, "Go see if that was a duck."

Even lawyers have professional ethics. If a client mistakenly gives a lawyer $400 to pay a $300 bill, the ethical question that naturally arises is whether the lawyer should tell his partner.

It should come as no surprise that clergy also have professional ethics or that theirs come with divine sanctions.

The young rabbi was an avid golfer. Even on Yorn Kippur, the holiest day of the year, he snuck out by himself for a quick nine holes.

On the last hole he teed off, and a gust of wind carried his ball directly over the hole and dropped it in for a hole in one.

An angel who witnessed this miracle complained to God, "This guy is playing golf on Yorn Kippur, and you cause him to get a hole in one? This is a punishment?"

"Of course it is," said the Lord, smiling. "Who can he tell?"

—

What makes applied ethics interesting, but also puzzling, is that ethical decisions often turn on a dilemma, a tough choice between two goods: “How much allegiance do I owe my family as opposed to my job? My kids as opposed to myself? My country as opposed to humanity?” It’s those practical ethical dilemmas that kept Abby and Ann Landers in business all those years and now provide the material for “The Ethicist,” Randy Cohen’s weekly column for *The, New York Times.*

The following question, Cohen recently wrote on slate.com, is one of the ten best he’s never been asked:

Although Tm happy in my current job, having recently received a promotion (Tm the new Thane of Cawdor), that’s not enough for my wife who is eager for me to get ahead. Tm not saying I lack ambition, but I am reluctant to do what it takes to climb higher—the long hours, the bloody murders. And yet, don’t I have a special obligation to consider my wife’s desires? We are, after all, a family.

—MACBETH, SCOTLAND

The Impact of Psychoanalysis on Philosophical Ethics

Sigmund Freud, though not a philosopher, had a dramatic impact on ethical philosophy with his assertion that it is really unconscious biological drives that determine human behavior, not nice, rational, philosophical distinctions. No matter how hard we try to bring our lives under rational control, as the moral philosophers would have us do, our unconscious is always breaking through. The Freudian slip, for example, occurs when we "mistakenly" say something that expresses our unconscious desires, as when the city councilman introduces his gorgeous chairwoman as "a great pubic servant."

A therapist asks his patient how his visit to his mother went. The patient says, "It did not go well at all. I made a terrible Freudian slip."

"Really?" says the therapist. "What did you say?"

"What I meant to say was, 'Please pass the salt.' But what I said was, 'You bitch! You ruined my life!'"

For Freud, all the ethical philosophy in the world tells us less about the true, unconscious controllers of our behavior than one good dream.

A man comes rushing into his psychiatrist's office, apologizing for being late because he overslept.

"But I had an incredible breakthrough in my dream," the man says breathlessly. "I was talking with my mother and she

suddenly turned into you! That's when I woke up, got dressed, grabbed a Coke and a donut, and rushed to your office."

The psychiatrist says: "A Coke and a donut? You call that a *breakfast?"*

On the other hand, even Freud admitted that reducing human behavior to unconscious drives could sometimes miss the obvious truth. He famously said, "Sometimes a cigar is just a cigar."

A man is shaving with a straight-edged razor when the razor drops out of his hands and lops off his penis. He gathers it up, stuffs it in his pocket, rushes outside and hails a cab, telling the driver to get him to the emergency room fast.

There he tells the surgeon what happened and the surgeon says, "We'll have to work quickly. Give it to me."

The man reaches into his pocket and deposits its contents in the surgeon's hand.

"But this is a cigar," says the surgeon, "not a penis!"

And the man says, "Oh, my God, I must have smoked it in the cab."

Situation Ethics

In the 1960s came all the flap about "situation ethics." Proponents claimed that the ethical thing to do in any situation is dependent on the peculiar mix of factors in that situation. Who are the people affected? What legitimate stake do they

have in the outcome? How will the outcome influence future situations? And who’s asking anyhow? In a case of infidelity, for example, situation ethicists would want to know, among other things, about the status of the marriage. They might end up on different sides of the issue depending on whether the marriage was already effectively over. Opponents of situation ethics voiced their outrage, sensing that such reasoning might be used to justify anything a person wanted to do. Some of these opponents took an absolutist position: Infidelity is always wrong, regardless of the circumstances.

Paradoxically, however, it is sometimes by *ignoring* the specifics of the situation that we create the opportunity for self-serving action.

Armed robbers burst into a bank, line up customers and staff against the wall, and begin to take their wallets, watches, and jewelry. Two of the bank’s accountants are among those waiting to be robbed. The first accountant suddenly thrusts something in the hand of the other. The second accountant whispers, “What is this?” The first accountant whispers back, “It’s the fifty bucks I owe you.”

GKSSQ

DIMITRI: I’m still not sure what’s right and what’s wrong, but one thing’s for sure—the important thing in life is to make the gods happy.

TASSO: Like Zeus and Apollo.

DIMITRI: Right. Or my personal favorite, Aphrodite.

TASSO: One of my favorites too ... if she exists.

DIMITRI: If she exists? You better watch your mouth, Tasso.
I’ve seen grown men get whammed by a thunderbolt for talking like that.



{V}

Philosophy of Religion

The God that philosophers of religion like to argue about isn't one that most of us would recognise. He tends to be more on the abstract side, like "The Force" in Star Wars, *and less like a Heavenly Father who stays up at night worrying about you.*

DIMITRI: I was talking to Zeus the other day, and he thinks you're a bad influence on me.
TASSO : That's interesting, because I think he's a bad influence on you.
DIMITRI: In what way?
TASSO: He makes you think the voices in your head are real.

—csao—

BELIEF IN GOD

An agnostic is a person who thinks that God's existence cannot be proven on the basis of current evidence, but who doesn't deny the possibility that God exists. The agnostic is one step short of an atheist, who considers the case against the existence of God closed. If both of them came across a burning bush saying, "I am that I am," the agnostic would start looking for the hidden tape recorder, but the atheist would just shrug and reach for his marshmallows.

So these two Irish drinking buddies are in the pub when they see a bald guy drinking alone at the end of the bar.

Pat: I say, ain't that Winnie Churchill down there?

Sean: Nah. Couldn't be. Winnie wouldn't be in a place like this. Pat: I'm not kidding. Take a good look. I swear that's Winnie Churchill. I'll bet you ten quid I'm right.

Sean: You're on!

So Pat goes down to the end of the bar and says to the bald guy, "You're Winnie Churchill, ain't ya?"

And Bald Guy screams, "Get out of my face, you idiot!"

Pat comes back to Sean and says, "Guess we'll never know now, will we?"

Now that's thinking like an agnostic.

Atheists are another story. Philosophers agreed long ago that it is fruitless for believers and atheists to argue with each other. This is because they interpret *everything* differently. In order to argue, there must be some common ground, so that one of the participants can say, "Aha! If you concede x, then you must also concede y!" Atheists and believers never find an x they can agree upon. The argument can never begin, because each sees *everything* from his own point of view. That's a little abstract, but this story brings it down to earth— in fact, right

into the neighborhood.

A little old Christian lady comes out onto her front porch every morning and shouts, “Praise the Lord!”

And every morning the atheist next door yells back, “There is no God!” -

This goes on for weeks. “Praise the Lord!” yells the lady. “There is no God!” responds the neighbor.

As time goes by, the lady runs into financial difficulties and has trouble buying food. She goes out onto the porch and asks God for help with groceries, then says, “Praise the Lord!”

The next morning when she goes out onto the porch, there are the groceries she asked for. Of course, she shouts, “Praise the Lord!”

The atheist jumps out from behind a bush and says, “Ha! I bought those groceries. There is no God!”

The lady looks at him and smiles. She shouts, “Praise the Lord! Not only did you provide for me, Lord, you made Satan pay for the groceries!”

Sam Harris, in his 2005 bestselling book, *The End of Faith,* provides what could be a stand-up routine based on his observations of religious faith:

“Tell a devout Christian his wife is cheating on him, or that frozen yogurt can make a man invisible, and he is likely to require as much evidence as anybody else, and to be persuaded only to the extent that you give it. Tell him that the book he keeps by his bed was written by an invisible deity who will punish him with fire for eternity

if he fails to accept its every incredible claim, and he seems to require no evidence whatsoever."

Harris fails to mention the downside of being an atheist—you have nobody to cry out to in the throes of an orgasm.

The seventeenth-century French mathematician and philosopher Blaise Pascal argued that deciding whether or not to believe in God is essentially engaging in a wager. If we choose to behave as if there is a God and we get to the end and it turns out there isn't, it's not such a big deal. Well, maybe we've lost the ability to thoroughly enjoy the Seven Deadly Sins, but that's small potatoes compared to the alternative. If we bet there isn't a God, and get to the end only to find out there is a God, we've lost the Big Enchilada, eternal bliss. Therefore, according to Pascal, it is a better strategy to live as if there is a God. This is known to academics as "Pascal's wager." To the rest of us, it's known as hedging your bets.

Inspired by Pascal's *Pensees,* a little old lady goes to the bank with a satchel filled with $100,000 in cash and asks to open an account. The cautious banker asks where she got the money. "Gambling," she says. "I'm very good at gambling."

Intrigued, the banker asks, "What sorts of bets do you make?"

"Oh, all sorts," she says. "For example, I will bet you $25,000 right now that by noon tomorrow you will have a butterfly tattoo on your right buttock."

"Well, I would love to take that bet," says the banker, "but it wouldn't be right for me to take your money for such an absurd wager."

"Let me put it to you this way," says the woman. "If you don't bet me, I'll have to find another bank for my money."

"Now, now, don't be hasty," says the banker. "I'll take your bet."

The woman returns the next day at noon with her lawyer as a witness. The banker turns around, drops his pants, and invites the two to observe that he has won the bet. "Okay," says the woman, "but could you bend over a little just to make sure?" The banker obliges and the woman concedes, counting out $25,000 in cash from her satchel.

The lawyer meanwhile is sitting with his head in his hands. "What's wrong with him?" asks the banker.

"Aw, he's just a sore loser," she says. "I bet him $100,000 that by noon today, you'd moon us in your office."

There's a fine line between hedging a bet and rigging the odds. Consider this neo-Pascalian strategy:

A man with a parrot on his shoulder attends services on the first day of Rosh Hashanah. He bets several people that the parrot can lead the service more beautifully than the cantor. When the time comes, though, the parrot is totally silent. At home afterward, the man berates the parrot and bemoans his losses. The parrot says, "Use your head, schmuck! Think of the odds we can get now on Yorn Kippur!"

Hey, maybe this parrot is on to something. Maybe we can rig the odds of Pascal's wager so that we can play golf on Sunday morning and still keep God happy, if he happens to exist! God knows we've all tried.

DEISM AND HISTORICAL RELIGION

Eighteenth-century philosophers, if they weren't skeptics, tended to be Deists, believers in a remote, impersonal God-of- the-philosophers—a Creator more like a force than a person, more like a clockmaker than a confidant. Traditional Jews and Christians pushed back. Their God, they said, was no mere clockmaker. He was the Lord of history, present in the Exodus from Egypt, the wandering in the desert, and the settling of the Promised Land. He was, in a word, available—a "very present help in trouble."

A Jewish grandmother is watching her grandchild playing on the beach when a huge wave comes and takes him out to sea. She pleads, "Please God, save my only grandson. I beg of you, bring him back."

And a big wave comes and washes the boy back onto the beach, good as new.

She looks up to heaven and says: "He had a hat!"

Try saying that to a clockmaker!



"Then, each month, you 'll receive a new set of commandments.
Cancel anytime and keep the first set, absolutely free. "

Theological Distinctions

While philosophers of religion are worrying about Big Questions—like, "Is there a God?"—theologians have smaller fish to fry, usually during Lent.

According to twentieth-century philosopher *and* theologian Paul Tillich, there's more to the difference between the philosophy of religion and theology than the size of their fish. The philosopher, he says, pursues truth about God and God-stuff as objectively as possible, while the theologian is *already* "grasped by faith" and engaged and committed. In other words, the philosopher of religion looks at God and religion from the outside, while the theologian looks at them from the inside.

In theology, schisms have opened over such pressing issues as, "Does the Spirit proceed from the Father or from the Father *and* the Son?" The layperson clearly needs a simple guide to theological differences and, thank God, the comedians are always willing to oblige. The key to determining the religious persuasion of a person, it turns out, is whom he does or does not recognize:

Jews don't recognize Jesus.
Protestants don't recognize the Pope.
Baptists don't recognize each other in the liquor store.

This last point translates into some very practical advice. If you're going fishing, don't invite a Baptist; he'll drink all the beer. However, if you invite two Baptists, you'll have it all to yourself.

Another way to differentiate denominations is according to what behavior qualifies someone for a divine dressing-down. For Catholics, it's missing Mass. For Baptists, it's dancing. For Episcopalians, it's eating your salad with your dessert fork.

But seriously, folks, there are important doctrinal differences among the denominations. For example, Catholics alone believe in the Immaculate Conception, the doctrine that in order to be able to carry the Lord, Mary herself was born without the taint of Original Sin.

Jesus was walking through the streets when he noticed a crowd of people throwing stones at an adulteress. Jesus said, "Let whoever is without sin cast the first stone." Suddenly a rock flew through the air. Jesus turned and said, "Mom?"

Everyone's favorite sub-genre of sectarianism jokes, of course, is the Counter-Reformation joke. Your basic collection of great Counter-Reformation jokes always contains this one:

A man is in desperate financial straits and prays to God to save him by letting him win the lottery.

Days go by, then weeks, and the man fails to win a single lottery. Finally, in misery, he cries out to God, "You tell us, 'Knock and it shall be opened to you. Seek and you shall find/ I'm going down the tubes here, and I still haven't won the lottery!"

A voice from above answers, "You've got to meet me half way, bubbeleh! Buy a ticket!"

This man was clearly a Protestant, who, like Martin Luther, thought that we are saved by grace alone; there is nothing we can do to earn salvation. God, on the other hand, despite his apt use of the word "bubbeleh," is here carrying water for the Catholic Counter-Reformation. In fact, this joke may well have originated at the Council of Trent in 1545, where the bishops decided that salvation comes via a combination of grace *and* works, prayer *and* buying a ticket.

One belief that all the denominations have in common is that only their own theology is the fast track to the divine.

A man arrives at the gates of heaven. St. Peter asks, "Religion?"

The man says, "Methodist." St. Peter looks down his list, and says, "Go to room twenty-eight, but be very quiet as you pass room eight."

Another man arrives at the gates of heaven. "Religion?" "Baptist."

"Go to room eighteen, but be very quiet as you pass room eight."

A third man arrives at the gates. "Religion?"

"Jewish."

"Go to room eleven, but be very quiet as you pass room eight."

The man says, "I can understand there being different rooms for different religions, but why must I be quiet when I pass room eight?"

St. Peter says, "The Jehovah's Witnesses are in room eight, and they think they're the only ones here."

It has been said that the nineteenth-century German philosopher Arthur Schopenhauer discovered Buddhism philosophically. Like Gautama the Buddha two millennia earlier, Schopenhauer thought that all life is suffering, struggle, and frustration, and the only escape is resignation—the rejection of desire and denial of the will to live. On the upside, they both thought that resignation would lead to compassion for all beings and saintliness. Like, it's a tradeoff.

A number of Jewish jokes poke fun at the ultimate Scho- penhaueresque pessimist, the *kv etcher* (griper).

Two women are sitting on a bench. After a while the first woman says, “Oy!”

The second woman replies, “Oy!”

The first woman says, “All right, enough about the children.”

For both Arthur Schopenhauer and the Buddha, life is a constant cycle of frustration and boredom. When we don’t have what we want, we’re frustrated. When we do have what we want, we ’re bored. And for both Artie and Gautama, the

worst frustration occurs just when relief appears to be within one's grasp.

Once upon a time there was a prince who, through no fault of his own, was placed under a spell by an evil witch. The curse was that the prince could speak only one word each year. He could, however, save up credits, so if he did not speak at all in one year, he could speak two words the following year.

One day he met a beautiful princess and fell madly in love.

He decided to refrain from speaking for two years so that he could look at her and say, "My darling."

At the end of the two years, however, he wanted to also tell her he loved her, so he decided to wait three more years, for a total of five years of silence. At the end of the five years, though, he knew he had to ask her to marry him, so he needed to wait still another four years.

Finally, as his ninth year of silence ended, he was understandably overjoyed. He led the princess to the most romantic part of the royal garden, knelt before her, and said, "My darling, I love you. Will you marry me?"

The princess replied, "Pardon?"

It's just the kind of response Schopenhauer would have expected.

Starting in the sixth and seventh centuries A.D., the Chinese and Japanese developed a branch of Buddhism that is experiencing a renaissance today—Zen. From the perspective of Western thought, Zen philosophy is a kind of anti-philosophy. For the Zen master, reason, logic, sense data—all the stuff that Western philosophy is built upon—are illusions and distractions from ultimate enlightenment. So how does one become enlightened?

Consider the following two questions:

- What is the difference between a duck?
- What is the sound of one hand clapping?

Both questions elicit what is known in philosophical circles as a "Whaaa?" response. They don't scan. We just can't comprehend what an answer could possibly be. But while the first is a quaint bit of schoolyard nonsense, the second is a classic Zen *koan* (rhymes with Ben Cohen).

A *koan* is a riddle or story that, when told by a Zen master to a student, has the possibility of shocking that student into a state of consciousness known as *satori*—sudden enlightenment. In this consciousness, all the distinctions and evaluations of the everyday world evaporate, leaving one with a profound appreciation of the unity of the universe and of all experience in the universe. A Zen response to the one-handclapping riddle is not something literal and scientific like, "The soft murmur of air being wafted by a moving, flat surface." No, the Zen response is more like, "Wow!" *Koans* catapult us to enlightenment by confounding our minds with impossible ideas. Get beyond those and, bang, you're in *satori.*

Everybody's favorite *koan* is:

Before I sought enlightenment, the mountains were mountains and the rivers were rivers.

While I sought enlightenment, the mountains were not mountains and the rivers were not rivers.

After I reached *satori,* the mountains were mountains and the rivers were rivers.

We Westerners can get the general idea that enlightenment is not a matter of attaining some far-out consciousness. What we have trouble getting—and what constitutes the fea/zic core of the mountain thing—is how enlightened consciousness can be both ordinary and transcendent simultaneously. You either have a feel for this kind of thing or you don’t, and most of us in the West don’t.

This raises the question of whether the old difference-be- tween-a-duck riddle could be considered a sort of Western *koan.* After all, it rests on illogic and absurdity; it confounds reason. But judging by the responses to this riddle—the acid test when it comes to *koans*—the answer has to be no. A smile, maybe even a giggle, but no *satori* we’ve heard of.

Alas, it may be a cultural problem—most of us in the West simply cannot get our minds around the Eastern notion that if you cannot get your mind around something, you’re on your way to enlightenment. Which leaves us with this lame, Western pseudo *koan'.*

If you have some ice cream, I will give it to you.

If you have no ice cream, I will take it away from you.

That’s an ice cream koon.

. :

The most memorable *koans* have become part of Zen lore, handed down from generation to generation. For example, Hui-neng, the seventh-century Sixth Patriarch of Zen, famously asked, “What did your original face look like before you were born?” Los Angeles Lakers coach Phil Jackson, nicknamed “the Zenmeister,” contributed, “If you meet the Buddha in the lane, feed him the ball.”

Airhead Philosophy

Airhead philosophy appeared on the scene in the late 1960s, coincidentally with Harvard professor Timothy Leary’s pronouncement that the way to enlightenment was through ingesting magic mushrooms. Subsequently dubbed “New Age Philosophy,” airheadism is an amalgam of ancient Eastern philosophies and some medieval beliefs such as astrology, Tarot cards, and the kabbalah. “Affirmations”—statements such as, “I am at one with my duality” or, “As I learn to trust the Process, I no longer need to carry a gun”—are also an important part of New Age philosophy. This reminds us of the elderly woman who approached British poet Samuel Taylor Coleridge after a lecture in the early 1800s and said, “Mr. Coleridge, I’ve accepted the universe!!” Coleridge peered over the top of his glasses and said, “My God, madam, you’d better!”

Happily, we have jokemeisters to illuminate the dimness of New Age thought.

How many New Agers does it take to change a lightbulb?

None, they just start a “Coping with Darkness’’ support group.

If there’s anything up-to-date about New Agers, it may be their belief in extraterrestrial beings that not only visit us, but invite us into their airships for dinner and romance. It takes a satirist to push the limits of such New Age beliefs to their logical extreme.

A Martian makes an emergency landing in Brooklyn and finds that a key part of his saucer has been damagedI—’the all-important *troover.* He goes into a deli and asks the counter man if he knows where he can find a *troover.* The man asks, “What’s it look like?”

The Martian says, “It’s round, kind of hard on the outside, soft on the inside, with a little hole in the middle.”

The deli man says, “That sounds like a bagel. Here, does this look like what you need?”

The Martian says, “It’s perfect! What do you use those for here?”

The deli man says, “Well, you’ll probably find this hard to believe, but we eat them.”

The Martian says, “You’re kidding! You eat *troovers?”*

The deli guy says, “Yeah, here, try one.”

The Martian is pretty skeptical, but he takes a bite. “Hey,” he says, “with a little cream cheese, this wouldn’t be half bad.”

Another element in the New Agers' kit bag is their fascination with parapsychic phenomena, such as clairvoyance. Many Old Agers—aka rational thinkers—continue to believe that there is always a reasonable explanation for such phenomena.

"My grandfather knew the exact time of the exact day of the exact year that he would die."
"Wow, what an evolved soul! How did it come to him?"
"The judge told him."

Hea-vy!

~~esao~~

DIMITRI: I still have one question: If Zeus doesn't exist, is Poseidon still his brother?
TASSO: YOU know, Dimitri, either you are one enlightened Buddhist, or you're a few bricks short of an amphitheater.



{VI}

Existentialism

"Existence precedes essence." If you agree with that statement, you are an existentialist. If not, you still exist, but you ⁹re essentially out of it.

DIMITRI: I have to admit, Tasso, sometimes I wish I were more like you.

TASSO: But you can be! Existentially speaking, you are a totally self-originated being! You are who you create!

DIMITRI: That's terrific! Because I always wanted to be as tall as you.

esee►—

To get our heads into existentialism, we need to get a bead on nineteenth-century Hegelian Absolutism, the philosophical POV that the only true picture of life is from the outside looking in. Was it Rodney Dangerfield who said, "Much of the best comedy can be found in the tension between the Hegelian Absolute and man's existential estrangement?" Probably not. But if he had, the following classic joke is probably what Rodney would have meant.

A man is making love to his best friend's wife when they hear the husband's car in the driveway. He dives into the closet. The husband comes in, goes to the closet to hang up his jacket, sees his friend standing there naked, and says, "Lenny, what are *you* doing here?"

Lenny sheepishly shrugs and says, "Everybody's gotta be somewhere."

That's a Hegelian answer to an existentialist question. The husband wants to know why Lenny of all people is in this particular existential situation—naked and in his closet! But his putative friend, Lenny, for reasons of his own, chooses to answer a different question: "Why is anybody anywhere rather than nowhere?"—a question that only makes sense if you're a lofty German philosopher like Hegel.

Georg Wilhelm Friedrich Hegel maintained that history is the unfolding in time of "Absolute Spirit." The spirit of one age (say, uptight 1950s conformism) generates its own antithesis (the hippie movement of the 1960s), and the clash of the two creates a new synthesis (the "plastic hippies" of the 1970s, like Wall Street bankers with Beatles haircuts).

And so it goes, on and on, a *dialectic* of thesis / antithesis / synthesis (which becomes the new thesis) and so on.

Hegel thought he had jumped outside history and was looking down on "It All" from a transcendent point of view. He called this point of view the Absolute. And from up there things looked pretty okay. Wars? Just a move in the dialectic. Pestilence? Just another move. Anxiety? Not to worry.

The dialectic is on the move, and there's nothing to be done about it. Just hang on and take in the scenery. Georg Wilhelm Friedrich thought he was looking at history from God's point of view!

Consider Bette Midler's golden oldie "From a Distance," in which the Divine Miss M imagines looking at the world from on high and finds the whole deal harmonious and groovy. That's the distance that Hegel is looking from. The song ends with none other than God looking over Bette's shoulder taking in the grand view. Who would have guessed Bette Midler is a Hegelian?

Enter Hegel's contemporary Soren Kierkegaard, and is he ever pissed. "What difference does it make that all is well from the point of view of the Absolute?" Soren asks. That is not—and cannot be —the point of view of *existing individuals.* In that statement, existentialism was born. "/ am not God," Soren said. "I am an individual. Who cares how peaceful it all is from on high? I'm right here in the finite thick of it and *I'm* anxious. *I'm* in danger of despair. *Me.* And so what if the universe is ineluctably rolling on—it's threatening to roll over *me\"*

So, if Kierkegaard finds you in his closet and asks, "What are you doing here?" don't say, "Everybody's got to be somewhere." Our advice: Improvise.

The twentieth-century French philosopher Jean-Paul Sartre picked up on Kierkegaard's idea of an individual's scary isolation and spun out the implications for human freedom and responsibility. The way Jean-Paul put it is, "existence precedes essence," by which he meant that human beings have no predetermined essence the way, say, a coat-hanger does. We are indeterminate, always free to reinvent ourselves.

Jean-Paul Sartre was wall-eyed and altogether not a very handsome fellow. Therefore, he may have been taken aback when his fellow existentialist, Albert Camus, expanded Sartre's notion of human freedom by saying, "Alas, after a certain age every man is responsible for the face he has." Curiously, Camus looked a lot like Humphrey Bogart.

If we see ourselves as only objects with fixed identities, we cease to Be, with a capital B. And one way we see ourselves as objects is by identifying with a social role. That, Sartre says, is *mauvaise foi,* or bad faith. And that ain't good.

Sartre watches the waiter in the cafe and observes that to be a waiter is to *pretend* to be a waiter. Waiters learn how to become waiters by doing their impression of a waiter. Waiters walk a certain way, strike a certain attitude, stake out some point on the scale of intimacy versus distance, etc. This is fine
as long as the waiter is conscious that it's only a role. But we all know waiters who believe they truly *are* waiters, that that is who they essentially are. *Tres mauvaisefoi!*

Jokes make fun of our tendency to unthinkingly identify with the attitudes and values of our social group by showing us exaggerated instances. This is itself a philosophical gambit: the *reductio ad absurdum.*

Reductio ad absurdum is a type of logical argument that extends a premise to the point of absurdity and then claims that the opposite premise must therefore be true. One *reductio* argument that has been making the rounds lately goes like this: "If we extend the idea of

marriage to include same-sex unions, what’s to stop us from approving marriages between people and platypuses?”

In the following *reductio* joke, Sol gives new meaning to the bad faith inherent in identifying with a group.

Abe and his friend Sol are out for a walk. They pass a Catholic church with a sign out front that reads “$ 1,000 to Anyone Who Converts.” Sol decides to go inside and see what it’s all about. Abe waits outside. Hours go by. Finally, Sol emerges.

“So?” says Abe. “What happened?”

“I converted,” says Sol.

“No kidding!” says Abe. “Did you get the thousand bucks?”

Sol says, “Is that all you people think about?”

(So we’re not politically correct. We’re philosophers. So sue us!)

On the other hand, it is also bad faith to envision ourselves as having unlimited possibilities with *no* constraints on our freedom.

Two cows are standing in a field. One says to the other, “What do you think about this mad cow disease?”

“What do I care?” says the other. “I’m a helicopter.”

For the existentialist philosophers, *genuine* anxiety—the one they call “angst” because it has such a bitter taste when you say it—is not a symptom of pathology to be addressed by therapy. No, it is a basic human response to the very conditions of human existence: our mortality, our inability to fully realize our potential, and the threat of meaninglessness. It’s enough to make you wish you were an airhead philosopher instead of an existentialist.

The existentialists are eager to differentiate between “existential anxiety,” such as the anxiety of death, which they feel stems from the human condition, and ordinary neurotic anxiety, such as the anxiety of Norman:

Norman began to hyperventilate when he saw the doctor. “I’m sure I’ve got liver disease.”

“That’s ridiculous,” said the doctor. “You’d never know if you had liver disease. There’s no discomfort of any kind.”

“Exactly!” said Norman. “Those are my precise symptoms.”

The twentieth-century German existentialist Martin Heidegger would respond, You call that anxiety, Norman? You haven’t lived yet. And by “lived” I mean thinking about death all the time! Heidegger went so far as to say that human existence is *being-toward-death.* To live authentically, we must face the fact of our own mortality squarely and take responsibility for living meaningful lives in the shadow of death. We must not try to escape personal anxiety and personal responsibility by denying the fact of death.

Three friends are killed in a car accident and meet up at an orientation session in Heaven. The celestial facilitator asks them what they would most like to hear said about themselves as their friends and relatives view them in the casket.

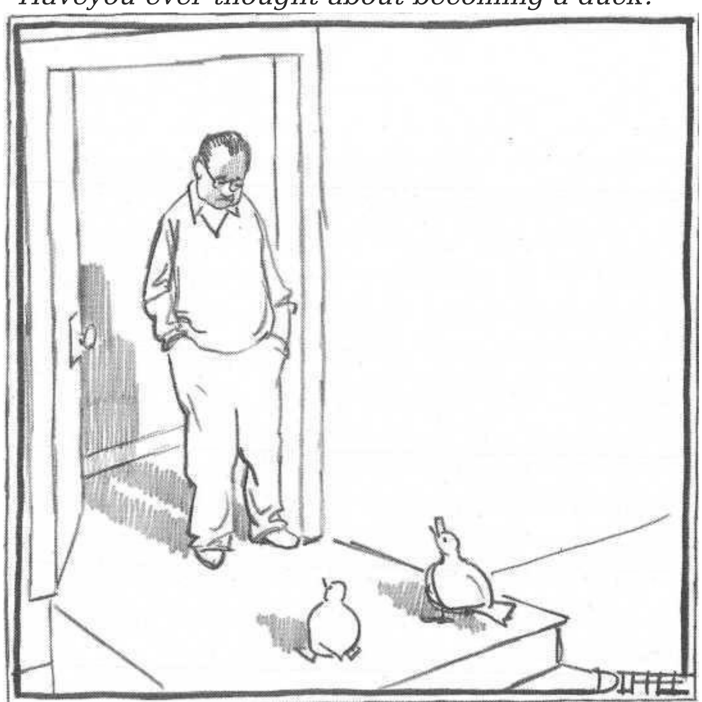
The first man says, “I hope people will say that I was a wonderful doctor and a good family man.”

The second man says, “I would like to hear people say that as a schoolteacher I made a big difference in the lives of kids.”

The third man says, “I’d like to hear someone say, ‘Look, he’s moving!”’

For Heidegger, it’s not just that living in the shadow of death is more courageous; it’s the only authentic way to live, because our number could come up any minute.

“Haveyou ever thought about becoming a duck?”



This cartoon illustrates the limits of our freedom. A man may reasonably consider becoming a Jehovah’s Witness, but can he meaningfully consider becoming a duck?

There is another existentialist puzzle buried in this cartoon—namely, “Who the hell do those ducks think they are?”

A man asks a fortuneteller what Heaven is like. The fortuneteller gazes into her crystal ball, and says, “Hmm, I see some good news and some bad news. The good news is that there are several golf courses in heaven and they are all incredibly beautiful.”

“Wow! Terrific! What’s the bad news?”

“You have an 8:30 tee time tomorrow morning.”

Still in denial? Try this one:

Painter: How am I selling?

Gallery owner: Well, there’s good news and bad news. A man came in and asked me if you were a painter whose work would become more valuable after your death. When I told him I thought you were, he bought everything you had in the gallery.

Painter: Wow! That’s terrific! What’s the bad news?

Gallery owner: He was your doctor.

However, every once in a while we hear a story about death that dares to look the ultimate angst right in the face and laugh at it. Gilda Radner had the strength to tell this one in front of a live audience after she was diagnosed with terminal cancer.

A woman with cancer sees her oncologist, who says, “Well, I’m afraid we’re finally at the end of the line. You only have eight hours to live. Go home and make the best of it.”

The woman goes home, gives the news to her husband, and says, “Honey, let’s just make love to each other all night long.”

And the husband says, “You know how sometimes you’re in the mood for sex and sometimes you aren’t? Well, I’m just not in the mood tonight.”

“Please,” his wife pleads. “It’s my final wish, darling.”

“Just don’t feel like it,” the husband says.

“I beg you, darling!”

“Look,” the husband says, “It’s easy for you to say. You don’t have to get up in the morning.”

The existentialists’ emphasis on facing the anxiety of death has given life to a new mini-industry, the hospice movement, founded on Dr. Elisabeth Kiibler-Ross’s twentieth-century bioethical philosophy that encourages the honest acceptance of death.

Customer in a restaurant: How do you prepare your chickens?

Cook: Oh, nothing special really. We just tell them they’re gonna die.

sse

TASSO: What are you laughing at? I’m talking about the angst of death here. It’s no laughing matter.

DIMITRI: But there are worse things than death.

TASSO: Worse than death? Like what?

DIMITRI: Have you ever spent an entire evening with Pythagoras?



{vn}

Philosophy of Language

When former president William Jefferson Clinton responded to a query, "It depends on what your definition of 'is[9] is, [99] he was doing Language Philosophy. He may also have been doing other things.

DIMITRI: I'm finally beginning to see through you, Tasso. This whole philosophy business is just playing games with words!

TASSO: Exactly! Now we're getting somewhere.

DIMITRI: SO you admit it! Philosophy is just semantics! TASSO: *Just* semantics? How else could you do philosophy—
with grunts and giggles?

GSSSO

ORDINARY LANGUAGE PHILOSOPHY

Ludwig Wittgenstein and his followers at Oxford University in the mid-twentieth century claimed that the classical philosophical questions—free will, the existence of God, and so forth—were puzzling only because they were posed

in confused and confusing language. Their job as philosophers was to untangle linguistic knots, reframe questions, and do the next best thing to resolving the puzzles: make them go away.

For example, Descartes, back in the seventeenth century, had declared that people are composed of a mind and a body—with the mind being like a ghost in a machine. Philosophers then puzzled for centuries over what sort of thing this ghost is. Wittgenstein's Oxford disciple Gilbert Ryle said in effect, "Wrong question! It's not any sort of thing, because it isn't a thing at all. If we just look at the way we actually speak about so-called mental events, we can see that our words are really just a shorthand for describing behavior. Nothing whatever is lost if we simply throw away the word for the 'place' behavior supposedly comes from." Consider it disposed of, Gilly.

The young couple in the following story clearly needs to reframe their question:

A young married couple moves into a new apartment and decides to repaper the dining room. They call on a neighbor who has a dining room the same size and ask, "How many rolls of wallpaper did you buy when you papered your dining room?"

"Seven," he says.

So the couple buys seven rolls of expensive paper, and they start papering. When they get to the end of the fourth roll, the dining room is finished. Annoyed, they go back to the neighbor

and say, "We followed your advice, but we ended up with three extra rolls!"

"So," he says, "that happened to you too."

Oops!

As the poet Gertrude Stein lay on her deathbed, her partner, Alice B. Toklas, leaned over and whispered, "What is the answer, Gertrude?"

Replied Stein, "What's the question?"

Wittgenstein blamed all the errors of Western philosophy on what he termed "being bewitched by language," by which he meant that words can trick us into miscategorizing things. We are hoodwinked by the grammatical form of the sentences in which philosophical questions are posed. For example, in his magnum opus, *Being and Time,* Heidegger discussed "nothing" as if it designated some weird *thing.* Here's a similar example of lingustic confusion:

"Freddy, I hope you live to be a hundred, plus about three months."

"Thank you, Alex. But why the three months?"

"I wouldn't want you to die suddenly."

If you think Alex is bewitched by language, consider Garwood in the following story:

Garwood goes to a psychiatrist, where he complains he can never get a girlfriend.

"No wonder!" the shrink says. "You smell awful!"

"You said it," Garwood replies. "That's because of my job—I work in the circus following the elephants around and cleaning up their droppings. No matter how much I wash, the stink sticks to me."

"So quit your job and get another one!" the psychiatrist says. "Are you crazy?" Garwood retorts. "And get out of show business?"

Garwood has confused the denotation of "show business," which, in his case, includes cleaning up after elephants, with the emotional connotation of "show business," in which being under the spotlight is all that matters.

According to the ordinary language philosophers, language has more than one purpose and is used differently in different contexts. Oxford philosopher John Austin pointed out that saying, "I promise," is a whole different linguistic deal from saying, "I paint." Saying, "I paint," is not the same thing as painting, but saying, "I promise," *is* the same thing as promising. Using language that is appropriate in one linguistic framework in a different linguistic framework is what causes philosophical confusions and pseudo puzzles, also known as the history of philosophy.

The ordinary language philosophers thought that the centuries-old philosophical struggle over belief in God grew out of trying to frame the question as one of fact. They said religious language is a different language altogether. Some

said it is an evaluative language like the kind film critics Ebert and Roeper use: "I believe in God" really only means "I believe certain values get two thumbs way up." Others said religious language expresses emotions: "I believe in God" means, "When I ponder the universe, I get goosebumps!" Neither of these alternative languages results in the philosophical muddles you get by saying, "I believe in God." Poof! Puzzle resolved! And 2,500 years of the philosophy of religion down the tubes.

In the following story, Goldfinger and Fallaux are talking in two different linguistic contexts. It doesn't help that they speak two different languages.

Goldfinger is taking an ocean cruise. The first night he is seated for dinner with M. Fallaux, a Frenchman, who raises his glass to Goldfinger and says, "Bon appetit!"

Goldfinger raises his glass and replies, "Goldfinger!"

This goes on, meal after meal, for almost the entire voyage, but finally the ship's purser can't stand it any longer and explains to Goldfinger that "Bon appetit" is French for "Enjoy your meal."

Goldfinger is embarrassed and can't wait until the next meal to redeem himself. Then, before Fallaux can say anything, Goldfinger raises his glass and says, "Bon appetit!"

And Fallaux responds, "Goldfinger!"

Stories, in which the characters have different agendas, provide goofy analogies to how differing linguistic frameworks muddle communication.

Tommy goes to confession and tells the priest, "Bless me, Father, for I have sinned. I have been with a loose woman.''

"Is that you, Tommy?" says the priest.

"Aye, it is, Father."

"Who is it you were with, Tommy?"

"I'd rather not say, Father."

"Was it Bridget?"

"No, Father."

"Was it Colleen?"

"No, Father."

"Was it Megan?"

"No, Father."

"Well, Tommy, say four Our Fathers and four Hail Marys."

When Tommy gets outside, his friend Pat asks him how it went.

"Terrific," says Tommy. "I got four Our Fathers, four Hail Marys, and three great leads!"

In the following story, the priest is locked into his own-understanding of the framework of the exchange he is having in the confessional and is unable to see the possibility of another.

A man goes into the confession booth and tells the priest, "Father, I'm seventy-five years old and last night I made love to two twenty-year-old girls—at the same time."

The priest says, "When did you last go to confession?"

The man says, “I’ve never been to confession, Father. I’m Jewish.”
The priest says, “Then why are you telling me?”
The man says, “I’m telling everybody!”

A great number of jokes out there rest on *double entendres,* in which a phrase has a radically different significance when placed in a different linguistic framework. In fact, it is the^rA- *son* between the two frameworks that produces the chuckle.

In a bar is a piano player with a monkey that goes around after each number collecting tips. While the piano player is playing, the monkey jumps up on the bar, walks up to a customer, and squats over his drink, putting his testicles in the drink. The man is miffed, walks up to the piano player, and says, “Do you know your monkey dipped his balls in my martini?”
The piano player says, “No, man, but hum a few bars, and I can probably pick it up.”

Many riddles try to trap us into assuming we are inside one linguistic frame, when in fact we are inside a very different one.

“Which of the following does not belong in this list: herpes, gonorrhea, or a condominium in Cleveland?”
“The condo, obviously.”
“Nope, gonorrhea. It’s the only one you can get rid of.”

Ordinary language philosophy has been criticized as mere wordplay, but Wittgenstein insisted that confusion of linguistic frameworks can lead to fatal mistakes.

Billingsley went to see his friend, Hatfield, who was dying in the hospital. As Billingsley stood by the bed, Hatfield's frail condition grew worse, and he gestured frantically for something to write on. Billingsley handed him a pen and a piece of paper, and Hatfield used his last ounce of strength to scribble a note. No sooner had he finished the note than he died. Billingsley put the note in his pocket, unable in his grief to read it just then.

A few days later as Billingsley was talking to Hatfield's family at the wake, he realized that the note was in the pocket of the jacket he was wearing. He announced to the family, "Hat handed me a note just before he died. I haven't read it yet, but knowing him, I'm sure there's a word of inspiration for us all." And he read aloud, '"You're standing on my oxygen tube!"'

It's ironic that a philosophical movement that depends on precise use of language should have developed among the British, of all people, as a number of jokes poke fun at the fact that they are often quite flummoxed by language.

The rector of a parish in the Church of England is visited by one of his parishioners, who says, "Reverend, recently I heard an amusing limerick that you might like, but I must warn you, it's a bit off-color."

"Oh, quite all right," says the rector. "I don't mind a bit of ribaldry now and then."

"Okay, here goes:

There once was a young man named Skinner,
Who had a young lady to dinner.
They sat down to dine At a quarter to nine,
And by 9:45, it was in her.

"What was in her," asks the rector. "The dinner?"

"No, Reverend, it was Skinner. Skinner was in her."

"Oh, good grief, yes. Quite! Very amusing."

A few weeks later, the rector is visited by his bishop, and he says, "Bishop, one of my parishioners told me an amusing limerick that I would like very much to tell you, if you don't mind its being a bit lewd."

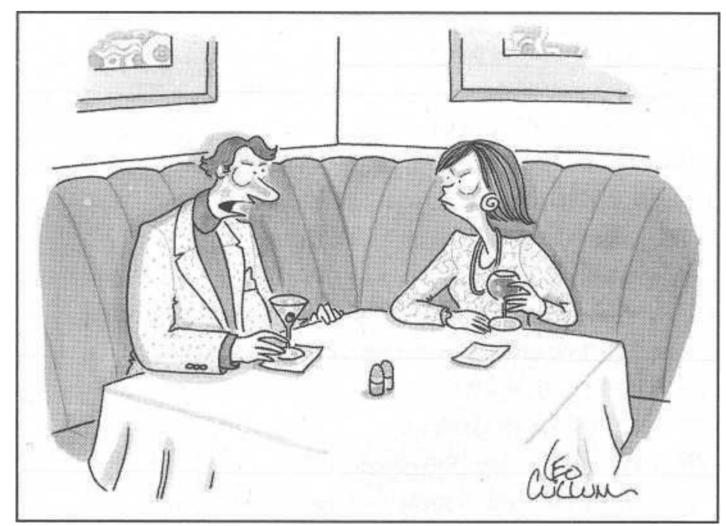
"Please do," says the bishop.

"It goes like this," says the rector:

There once was a young man named Tupper,
Who had a young lady to supper.
First they had tea
At a quarter to three,
And by 3:45, it was up her.

"Up her?" says the bishop. "What was up her? The supper?" "No, no, Bishop. Actually, it was a complete stranger named Skinner."

These are the people who gave us ordinary language philosophy?



“I never said \I love you.9 I said 6I lovey a.9 Big difference.

:

What we have here is a distressing discussion between Wittgenstein and a more traditional philosopher, who is identifiable by her classic string of pearls. Note that the traditionalist clearly finds the expressions, “I love you” and “I love ya,” equivalent.

Wittgenstein finds it necessary to correct her by explaining that the meaning of a word is determined by the rules for its use. Because the two expressions, “I love you” and “I love ya,” are used very differently in ordinary language, they have very different meanings and thus very different social implications.

The Linguistic Status of Proper Names

For the past fifty years or so philosophy has become increasingly technical, less concerned with broadly framed questions like free will or the existence of God, and more finely focused on questions of logical and linguistic clarity. We're not naming names, but some of these philosophers seem to have gone off the deep end, like recent philosophers who have become intrigued by what sort of meaning proper names have. Bertrand Russell's view was that names are really abbreviated descriptions. "Michael Jackson," for example, is simply shorthand for "pink-skinned singer with unusual nose job."

For the contemporary philosopher who goes by the name "Saul Kripke," names of individuals have no descriptive definitions at all. They are "rigid designators," (or in ordinary English, labels); their only connection to the persons or things they name is the historical chain of transmission through which they have been passed down.

When he went into show business, Myron Feldstein changed his name to Frank Williamson. To celebrate landing a starring role on Broadway, he gave a huge party in his penthouse condo. He invited his mother to the party, but she never arrived.

The next morning he found his mother sitting in the iobby. He asked her what she was doing there, and why she hadn't come to the party.

"I couldn't find your apartment," she said.

"Well, why didn't you ask the doorman?"

"Believe me, I thought of that. But to tell you the truth, I forgot your name."

Frank, or as his mother would have it, Myron, has interrupted the historical chain of transmission of "Myron."

QUIZ

Whose theory of names, Russell's or Kripke's, is at play in the following joke?

A young man was shipwrecked alone on a desert island. One day, he saw a swimmer coming toward him. It was none other than Halle Berry! In a matter of hours, the two became passionate lovers. Weeks of fiery lovemaking followed. Then one day the man said to Halle, "Will you do me a special favor?"

"Anything," the beautiful woman replied.

"Great. Would you cut your hair very short and let me call you Ted?"

"Ooh, that sounds kind of weird," said Halle.

"Just do it—please, please, please?"

"Well, okay," said Halle.

That evening, as they strolled along the shore, the young man turned to her and said, "Ted, you'll never believe who I'm shagging!"

The Philosophy of Fuzziness

One contemporary, technical, linguistic concept goes by the deceptively banal name of "vagueness." "Vagueness" is a term used by philosophers called "fuzzy logicians" (honest to God) to describe the quality of "having a truth-value of one to ten" rather than being simply and absolutely true or false. "That man is bald," for example, might be used to refer to anyone from Michael Jordan to Matt Lauer. From Matt's point of view, the term is way too vague.

Some philosophers have seen vagueness as a pervasive defect of natural languages—say, Swedish or Swahili—and have advocated the construction of an artificial language, like mathematics, to eliminate vagueness.

In the following story, the guard is trying to mix a vague natural language and a precise mathematical language with predictable results:

Some tourists at the Museum of Natural History are marveling at the dinosaur bones. One of them asks the guard, "Can you tell me how old these bones are?"

The guard replies, "They're three million, four years and six months old."

"That's an awfully exact number," says the tourist. "How do you know their age so precisely?"

The guard answers, "Well, the dinosaur bones were three million years old when I started working here, and that was four and a half years ago."

William James described a spectrum of ways of thinking, ranging from “tender-minded” to “tough-minded.” More tender-minded philosophers maintain that vague, natural languages have an advantage over mathematics: They give us more wiggle room.

An eighty-year-old woman bursts into the men’s day-room at the retirement home. She holds her clenched fist in the air and announces, “Anyone who can guess what I have in my hand can have sex with me tonight!”

An old man in the back shouts, “An elephant?”

The woman thinks for a moment and says, “Close enough!”

Tough-minded philosophers might grant this woman some wiggle room, but they would point to instances where precision is important and the vagueness of natural languages could be disastrous. Perhaps an artificial language could have averted the following tragedy:

A 911 dispatcher receives a panicky call from a hunter. “I’ve just come across a bloodstained body in the woods! It’s a man, and I think he’s dead! What should I do?”

The dispatcher calmly replies, “It’s going to be all right, sir. Just follow my instructions. The first thing is to put the phone down and make sure he’s dead.”

There’s a silence on the phone, followed by the sound of a shot. The man’s voice returns, “Okay. Now what do I do?”

Vagueness Rules’

True story:

Guy Goma was sitting in a reception room at the BBC, waiting for a job interview for the position of data support person, when a television producer entered the room and asked, “Are you Guy Kewney?”

Mr. Goma, who is from the Congo and is a newcomer to the English language, replied, “Yes.”

The producer whisked him into a studio, where the host of a live TV news program was expecting to interview a business expert on the trademark dispute between Apple Computer and the Apple Corps recording company. “Were you surprised by the verdict today?” asked the interviewer.

After a moment of sheer panic, Mr. Goma decided to give it his best shot. “I am very surprised to see this verdict, because I was not expecting that,” he answered.

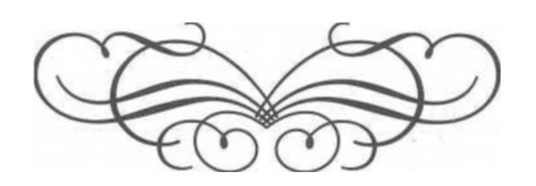
“A big surprise,” said his host.

“Exactly,” replied Mr. Goma.

The interviewer asked if the verdict would allow more people to download music, and Mr. Goma allowed as how more and more people will be downloading music in the future.

The interviewer concurred. “Thanks very much indeed!” he exclaimed.

DIMITRI: This clarifies everything we've been talking about. TASSO: In what way?
DIMITRI: What you call "philosophy," I call "a joke."



{VIII}

Social and Political Philosophy

Social and political philosophy examines issues of justice in society. Why do we need governments? How should goods he distributed? How can we establish a fair social system? These questions used to be settled by the stronger guy hitting the weaker guy over the head with a bone, but after centuries of social and political philosophy, society has come to see that missiles are much more effective.

DIMITRI: Tasso, we can talk philosophy until we're blue in the face, but when push comes to shove, all I really want from life is my own little house, a sheep, and three square meals a day.
Tasso shoves Dimitri.
DIMITRI: What was that about?
TASSO: What's to stop me from shoving you—or anybody else—when I feel like it?
DIMITRI: The Guardians of the State, that's who!
TASSO: But how do they know what to do or why?
DIMITRI: By Zeus, we're talking philosophy again, aren't we?

esse

The State of Nature

Political philosophers in the seventeenth and eighteenth centuries, such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, traced the impetus for forming a government to man's insecurity in living in the rough-and-tumble of the state of nature. These philosophers weren't just talking about the perils of wild beasts in nature; they were talking about lawlessness: the risks of two-way traffic, noisy neighbors, wife-stealing, that sort of thing. These inconveniences led men and women to organize themselves into sovereign states. Limits on individual freedoms were accepted as fair exchange for the benefits of the state.

A wild rabbit was caught and taken to a National Institutes of Health laboratory. When he arrived, he was befriended by a rabbit that had been born and raised in the lab.

One evening the wild rabbit noticed that his cage hadn't been properly closed and decided to make a break for freedom. He invited the lab rabbit to join him. The lab rabbit was unsure, as he had never been outside the iab, but the wild rabbit finally convinced him to give it a try.

Once they were free, the wild rabbit said, "I'll show you the number-three best field," and took the lab rabbit to a field full of lettuce.

After they had eaten their fill, the wild rabbit said, "Now I'll show you the number-two best field," and took the lab rabbit to a field full of carrots.

After they had had their fill of carrots, the wild rabbit said, "Now I'll show you the number-one best field," and took the lab rabbit to a warren full of female bunnies. It was Heaven— nonstop lovemaking all night long.

As dawn was beginning to break, the lab rabbit announced that he would have to be getting back to the lab.

"Why?" said the wild rabbit. "I've shown you the number- three best field with the lettuce, the number-two best field with the carrots, and the number-one best field with the ladies. Why do you want to go back to the lab?"

The lab rabbit replied, "I can't help it. I'm dying for a cigarette!"

Such are the benefits of an organized society.

Describing what human life would be without government, Hobbes famously deemed man's natural state as, "solitary, poore [yzc], nasty, brutish, and short." As far as we know, Hobbes was not much of a comic, but there is always something funny about lists that insert a clinker at the end, like the lady who complained that the food at her resort was "cold, undercooked, repulsive—and the portions were too small."

One aspect of human nature that Hobbes did not anticipate was the romance of life in a natural state, especially these days when so many of us are trying to make contact with our inner wildman or wildwoman.

Trudy and Josephine signed up for a safari in the Australian Outback. Late one night, an aborigine in a loincloth swooped

into their tent, grabbed Trudy off her cot, and dragged her into the jungle where he "had his way with her." She was not found until the next morning, lying dazed at the base of a palm tree. She was rushed to a hospital in Sydney to recover. Next day, Josephine visited Trudy and saw that her friend was despondent.

Josephine: You must feel terrible.

Trudy: Of course, I do! It's been twenty-four hours and no card, no flowers—he hasn't even called!

Might Equals Right

Niccolo Machiavelli, the sixteenth-century author of *The Prince,* is known as the father of modern statecraft because he advised Renaissance princes to disregard accepted standards of virtue and "enter into evil when necessitated." He recognized no higher authority than the state, so his advice to princes was . . . well, Machiavellian. He admitted right up front that his criterion for virtue was whatever allowed the prince to survive politically. While it is better for the prince to be feared than loved, he should avoid being hated, as that could jeopardize his power. Best of all is to mercilessly pursue power while appearing upright. To wit:

A woman sues a man for defamation of character, charging that he called her a pig. The man is found guilty and made to pay damages. After the trial, he asks the judge, "Does this mean that I can no longer call Ms. Harding a pig?"

The judge says, "That is correct."

"And does it mean that I can't call a pig Ms. Harding?"

"No," says the judge, "you are free to call a pig Ms. Harding. There is no crime in that."

The man looks Ms. Harding in the eye and says, "Good afternoon, Ms. Harding."

Jokes have always recognized that Machiavellian deceit, especially when we 're pretty sure we won't get caught, tempts us all.

A man wins $ 100,000 in Las Vegas and, not wanting anyone to know about it, he takes it home and buries it in his backyard. The next morning he goes out back and finds only an empty hole. He sees footprints leading to the house next door, which belongs to a deaf-mute, so he asks the professor down the street, who knows sign language, to help him confront his neighbor. The man takes his pistol, and he and the professor knock on the neighbor's door. When the neighbor answers, the man waves the pistol at him and says to the professor, "You tell this guy that if he doesn't give me back my $ 100,000, I'm going to kill him right now!"

The professor conveys the message to the neighbor, who responds that he hid the money in his own backyard under the cherry tree.

The professor turns to the man and says, "He refuses to tell you. He says he'd rather die first."

Unsurprisingly, Machiavelli was a proponent of the death penalty, because it was in the best interest of the prince to be seen as severe rather than merciful. In other words, he agreed with the cynic who said, “Capital punishment means never having to say, ‘You again?’”

No matter how upright we may appear on the surface—or even in our own minds—Machiavelli believed that we’re all Machiavellian at heart.

Mrs. Parker is called to serve on a jury but asks to be excused because she doesn’t believe in capital punishment. The public defender says, “But, madam, this isn’t a murder trial. It’s a civil suit. A woman is suing her former husband because he gambled away the $25,000 he promised to spend to remodel the bathroom for her birthday.”

“Okay, I’ll serve,” says Mrs. Parker. “I suppose I could be wrong about capital punishment.”

But wait one second. Could it be that the joke’s on us? Some historians now believe Machiavelli was pulling our leg with a kind of reverse Machiavellianism— appearing evil while actually subscribing to old-time virtues. In the end, was Machiavelli actually satirizing despotism? In his essay “The Prince: Political Science or Political Satire?” Pulitzer Prize-winning historian Garrett Mattingly argues that Machiavelli has gotten a bum rap: “The notion that this little book |*The Prince*}

was meant as a serious, scientific treatise on government contradicts everything we know about Machiavelli's life, about his writings, and about the history of his time."

In other words, Mattingly thinks Machiavelli was a sheep in wolf's clothing

FEMINISM

Here is a riddle that has baffled people for decades:

A man witnesses his son in a terrible bicycle accident. He scoops up his boy, puts him in the back of his car, and races to the emergency room. As the boy is rolled into surgery, the surgeon says, "Oh, my God! It's my son!"

How is this possible?

DU-MA! The surgeon is his mother.

Today, not even Rush Limbaugh would be puzzled by this riddle; the number of female M.D.s in this country is rapidly approaching the number of male M.D.s. And that is a result of the power of late-twentieth-century feminist philosophy.

When the BBC ran a listener poll for the world's greatest philosopher, nary a woman philosopher made the cut of the top twenty. (Karl Marx won.) Women scholars around the world were infuriated. Where was the neo- Platonist Greek philosopher Hypatia? Or the medieval essayist Hildegard of Bingen? Why is the twelfth century's Heloise excluded, while Abelard, who learned as much from her as she did from him, racks up votes (although he didn't make the top twenty either)? How about the seventeenth century's Mary Astell, a protofeminist? And where are the modern era's Hannah Arendt, Iris Murdoch, and Ayn Rand?

Is academia hopelessly chauvinistic, resulting in the educated public's ignorance of these great philosophers? Or were the pigs of their day to blame for not taking these women seriously enough at the time?

The real dawn of feminist philosophy dates to the eighteenth century and Mary Wollstonecraft's seminal (or should we say ovarian?) work, *A Vindication of the Rights of Women.* In that treatise, she takes on none other than Jean-Jacques Rousseau for proposing an inferior education system for women.

Feminism got an existentialist reinterpretation in the twentieth century with the publication of *The Second Sex* by philosopher (and paramour of Jean-Paul Sartre) Simone de Beauvoir. She declared that there is no such thing as essential womanhood, which she thought was a straitjacket imposed on women by men. Rather, women are free to create their own version of what it is to be a woman.

But how elastic is the concept of womanhood? Does the reproductive equipment we are born with have nothing to do

with our gender identity? Some post—de Beauvoir feminists think so. They claim we are all born a blank slate sexually; our gender identity is something we gain later from society and our parents. And these days learning gender roles has become trickier than ever.

Two gay men are standing on a street corner when a gorgeous and shapely blonde strolls by in a low-cut, clingy chiffon dress.

Says one of the men to the other, “At times like this, I wish I were a lesbian!”

Are traditional gender roles a mere social construct, in- vented by men to keep women subservient? Or are those roles biologically determined? This enigma continues to divide philosophers and psychologists alike. Some deep thinkers land firmly on the side of biologically determined differences. For example, when Freud declared that “anatomy is destiny,” he was employing a teleological argument to make the case that the way the female body is constructed determines women’s role in society. It is unclear what anatomical attributes he was referring to when he concluded that women should do the ironing. Or consider another biological determinist, Dave Barry, who has pointed out that if a woman has to choose between catching a fly ball and saving a child’s life, she will choose to save the child’s life without even checking to see if there’s a man on base.

There’s also the question of whether men are biologically determined too. For example, as a result of their anatomy are men predisposed to use primitive criteria in choosing a spouse?

A man is dating three women and is trying to decide which to marry. He gives each of them $5,000 to see what they do with the money.

The first has a total makeover. She goes to a fancy salon, gets her hair, nails, and face done, and buys several new outfits. She tells him she has done this to be more attractive to him because she loves him so much.

The second buys the man a number of gifts. She gets him a new set of golf clubs, some accessories for his computer, and some expensive clothes. She tells him that she has spent all the money on him because she loves him so much.

The third woman invests the money in the stock market. She earns several times the $5,000. She gives him back his $5,000 and reinvests the remainder in a joint account. She tells him she wants to invest in their future because she loves him so much.

Which one does he choose?

Answer: the one with the biggest boobs.

QUIZ

Is this an anti-feminist joke or an anti-chauvinist-pig joke? Discuss.

Here's another text that argues for an essential difference between men and women. It's got to be essential because the First Man was free of social constructs and his impulsiveness was therefore innate.

God appears to Adam and Eve in the Garden and announces that he has two gifts, one for each of them, and he would like them to decide who gets which gift. He says, "The first gift is the ability to pee standing up."

Impulsively, Adam yells out, "Pee standing up? Hot dog! That sounds really cool! I want that one."

"Okay," says God, "that one's yours, Adam. Eve, you get the other one—multiple orgasms."

The social and political results of feminism are legion: voting rights, rape-victim-protection laws, better treatment and compensation in the workplace. Recently, another social fallout of feminism has been male backlash. From this a new category has arisen: the politically incorrect joke.

Calling any joke that pokes fun at feminism politically incorrect adds a new dimension to the joke —"I know this joke goes against accepted liberal philosophy, but hey, can't you have fun anymore?" By bracketing a joke in this way, the joker makes a claim for irreverence, a quality that can make a joke even funnier, and more socially perilous to the joker, as seen in this over-the-top joke:

On a transatlantic flight, a plane passes through a severe storm. The turbulence is awful, and things go from bad to worse when one wing is struck by lightning.

One woman in particular loses it. She stands up in the front of the plane screaming, "I'm too young to die!" Then she yells, "Well, if I'm going to die, I want my last minutes on earth to be memorable! No one has ever made me really feel iike a woman! Well, I've had it! Is there *anyone* on this plane who can make me feel like a *woman?"*

For a moment there is silence. Everyone has forgotten his own peril, and they ail stare, riveted, at the desperate woman in the front of the plane. Then a man stands up in the rear. He's a tall, tanned hunk with jet-black hair, and he starts to walk slowly up the aisle, unbuttoning his shirt. "I can make you feel like a woman," he says.

No one moves. As the man approaches, the woman begins to get excited. He removes his shirt. Muscles ripple across his chest as he reaches her, extends the arm holding his shirt to the trembling woman, and says, "Iron this."

In response to the onslaught of politically incorrect jokes came another new breed—stories that start out like the typical, chauvinist jokes of yore, but with an added twist in which the woman prevails.

Two bored male casino dealers are waiting at the craps table. A very attractive blond woman arrives and bets $20,000 on a single roll of the dice. She says, "I hope you don't mind, but I feel much luckier when I'm completely nude." With that, she strips down, rolls the dice, and yells, "Come on, baby, Mama needs new clothes!" As the dice come to a stop she jumps up and down and squeals, "YES! YES! I WON, I WON!" She hugs each of the dealers, picks up her winnings and her clothes, and quickly departs. The dealers stare at each other dumbfounded. Finally, one of them asks, "What did she roll?" The other answers, "I don't know—I thought you were watching."

The moral: Not all blondes are dumb, but all men are men.

Here's another example from this neofeminist genre:

A blonde is sitting next to a lawyer on an airplane. The lawyer keeps bugging her to play a game with him by which they will see who has more general knowledge. Finally, he says he will offer her ten-to-one odds. Every time she doesn't know the answer to one of his questions, she will pay him five dollars. Every time he doesn't know the answer to one of

her questions, he will pay her fifty dollars.

She agrees to play, and he asks her, “What is the distance from the earth to the nearest star?”

She says nothing, just hands him a five-dollar bill.

She asks him, “What goes up a hill with three legs and comes back down with four legs?”

He thinks for a long time but in the end has to concede that he has no idea. He hands her fifty dollars.

The blonde puts the money in her purse without comment.

The lawyer says, “Wait a minute. What’s the answer to your question?”

Without a word she hands him five dollars.

Economic Philosophies

In the first sentence of Robert Heilbroner’s classic book about economic theoreticians, *The Worldly Philosophers,* the author admits that “this is a book about a few men with a curious claim to fame.” Yes, even economics has its own philosophers.

Scottish economics philosopher Adam Smith wrote his ovarian (or should we say seminal?) work *An Inquiry into the Nature and Causes of the Wealth of Nations* in the same year that America declared its independence. This work established the blueprint for free-market capitalism.

One of the strengths of capitalism, according to Smith, is that it promotes economic creativity. It seems that self- interest, like the prospect of a hanging, concentrates the mind.

A man walks into a bank and says he 'wants to borrow $200 for six months. The loan officer asks him what kind of collateral he has. The man says, “I have a Rolls Royce. Here are the keys. Keep it until the loan is paid off.”

Six months later the man returns to the bank, repays the $200 plus $10 interest and takes back his Rolls. The loan officer says, “Sir, if I may ask, why would a man who drives a Rolls Royce need to borrow $200?”



“Yes, darling, mummy has to keep her hands lovely in case she ever wants to go hack to brain surgery.”

The man replies, “I had to go to Europe for six months, and where else could I store a Rolls that long for $10?”

In capitalist theory, the “discipline of the market” regulates the economy. Good inventory control, for example, can provide a competitive advantage to a business.

Interviewer: Sir, you have amassed a considerable fortune over your lifetime. How did you make your money?
Millionaire: I made it all in the carrier pigeon business.
Interviewer: Carrier pigeons! That’s fascinating! How many did you sell?
Millionaire: I only sold one, but he kept coming back.

As capitalism has evolved, economic philosophy has had to play catch-up. Innovations in the marketplace have introduced complexities not imagined by Adam Smith and the classical economics philosophers. Health insurance, for example, has created a context in which it is in the buyer’s best interest to not to get his money’s worth. Buying pork-belly futures is clearly a different animal, so to speak, than buying a hog. One such innovation, in which the classical laws of the marketplace do not quite seem to apply, is the raffle.

Jean Paul, a Cajun, moved to Texas and bought a donkey from an old farmer for $ 100. The farmer agreed to deliver the donkey the next day.

The next day the farmer drove up and said, “Sorry, but I got some bad news. The donkey died.”
“Well then, just give me my money back.”
“Can’t do that, I went and spent it already.”
“OK then, just unload the donkey.”
“What are you gonna do with him?”
“I’m gonna raffle him off.”
“You can’t raffle off a dead donkey!”
“Sure, I can. Watch me. I just won’t tell anyone he’s dead.”
A month later the farmer met up with the Cajun and asked, “What happened with the dead donkey?”
“I raffled him off. I sold 500 tickets at $2 apiece and made a profit of $898.”
“Didn’t anyone complain?”
“Just the guy who won. So I gave him his $2 back.”

The classical economists also didn’t pay much attention to what we now call “hidden value ”—:for example, the uncompensated labor provided by stay-at-home moms. This story illustrates the concept of hidden value:

A famous art collector is walking through the city when he notices a mangy cat lapping milk from a saucer in the doorway of a store. He does a double-take. He knows that the saucer is extremely old and very valuable, so he walks casually into the store and offers to buy the cat for two dollars.
The storeowner replies, “I’m sorry, but the cat isn’t for sale.”

The collector says, “Please, I need a hungry cat around the house to catch mice. I’ll pay you twenty dollars for that cat.”

The owner says, “Sold,” and hands over the cat.

The collector continues, “Hey, for the twenty bucks I wonder if you could throw in that old saucer. The cat’s used to it and it’ll save me from having to get a dish.”

The owner says, “Sorry, buddy, but that’s my lucky saucer. So far this week I’ve sold thirty-eight cats.”

To his credit, Adam Smith foresaw some of the pitfalls in unrestrained capitalism, like the growth of monopolies. But it took Karl Marx in the nineteenth century to construct an economics philosophy that attacked the inevitable unequal distribution of goods inherent in the very structure of capitalism. Come the revolution, the government of the common man, Marx said, will eliminate the disparity between rich and poor—a disparity that touches everything from ownership to credit.

We were down in Cuba to buy some embargoed stogies recently when we stopped in a Havana comedy club and heard this routine:

Jose: What a crazy world! The rich, who could pay cash, buy on credit. The poor, who have no money, must pay cash. Wouldn’t Marx say it should be the other way around? The poor should be allowed to buy on credit, and the rich should pay cash;

Manuel: But the storeowners who gave credit to the poor would soon become poor themselves!

Jose: All the better! Then they could buy on credit too!

According to Marx, the dictatorship of the common man that follows the revolution is itself followed by the "withering away of the state." Still, we think Karl Marx has gotten a bad rap as a radical anarchist.

QUIZ

Which of the Marxes is more of an anarchist? Karl, who said, "It is inevitable that the oppressed classes will rise up and throw off their chains." Or Groucho, who said, "Outside of a dog, a book is man's best friend. Inside a dog, it's too dark to read."

Perhaps you're asking yourself, "What exactly is the difference between capitalism and communism?" Perhaps not. In any case, it's really quite simple. Under capitalism, man exploits his fellow man. Under communism, the opposite is true.

This conundrum led to the compromise between capitalism and socialism known as social democracy, where benefits are provided for people unable to work and laws protect collective bargaining. But the compromise forced some lefties to make strange bedfellows.

A shop steward is at a convention in Paris and decides to visit a brothel. He asks the madam, “Is this a union house?”

“No, it’s not,” she replies.

“So how much do the girls earn?” the union man asks.

“You pay me $100, the house gets $80 and the girl gets $20.”

“That’s crass exploitation!” the man says and stomps out.

Eventually, he finds a brothel where the madam says it’s a union house. “If I pay you $100, how much does the girl get?” he asks.

“She gets $80.”

“That’s great!” he says. “I’d like Collette.”

“I’m sure you would,” says the madam, “but Therese here has seniority.”

Economics theory is especially prone to the fallacy of “drawing a distinction where there is no difference.” For example, is there actually a difference in principle between welfare for the poor and tax cuts for the rich?

In this joke, Mr. Fenwood is employing a strategy that makes an economic distinction without a difference:

Mr. Fenwood had a cow but no place to pasture her. So he went to see his neighbor, Mr. Potter, and offered to pay Potter twenty dollars a month to keep the cow in Potter’s pasture. Potter agreed. Several months went by. The cow was pastured at Mr. Potter’s, but Mr. Fenwood had never given Mr. Potter any money. Finally, Mr. Potter went to see Mr. Fenwood and

said, “I know you’ve been struggling financially, so how about if we strike a deal? I’ve had your cow now for ten months, so you owe me $200. I figure that’s about what the cow is worth. How about if I just keep the cow and we’ll call it square?”

Fenwood thought for a minute and said, “Keep her one more month and you’ve got a deal!”

Philosophy of Law

The philosophy of law, or jurisprudence, studies basic questions like “What is the purpose of laws?”

There are several basic theories. “Virtue jurisprudence,” derived from Aristotle’s ethics, is the view that laws should promote the development of virtuous character. Proponents of virtue jurisprudence might argue that the purpose of the Public Decency Law (no peeing in the public square) is to promote the development of higher moral standards in all groups, especially public pee-ers. (However, a jury of his pee-ers might disagree.)

Deontology is the view, held by Immanuel Kant, that the purpose of laws is to codify moral duties. For the deontolo- gists, the Anti-Peepee Law supports the duty of all citizens to respect the sensibilities of others.

The nineteenth-century utilitarian Jeremy Bentham said the purpose of laws is to produce the best consequences for the greatest number of people. The utilitarians might argue

that the A.P.L. produces more good consequences for more people (the townsfolk), than it does negative consequences for the few public piddlers, who will have to change their long-standing social habits.

But as is usual in philosophy, the first question posed to these theorists by regular folks might be, “Is there any practical difference—say, in Judge Judy’s court—among your cute theories?” Any of the three theories could be used to justify not only the Public Decency Law, but also many well-established legal principles, such as the notion that imposing a penalty for a crime returns the scales of justice to equilibrium. You could justify punishment from a virtue development perspective (rehabilitation), a deontological perspective (penalizing violations of civic duty), or a utilitarian perspective (deterring future bad consequences).

Nonphilosophers might ask, “If you all agree on the outcome, what difference does it make *why* we impose penalties?” The only down-to-earth issue is how to establish a match between an illegal act—say, insulting an officer of the court—and a penalty—say, a twenty dollar fine. How’s this for a match?

A man waits all day in traffic court for his case to be heard. At long last it’s his turn to stand before the judge, but the judge only tells him that he will have to come back tomorrow, as court is being adjourned for the day. In exasperation, the man snaps, “What the hell for?”

The judge snaps back, ‘‘Twenty dollars for contempt of court!”

The man pulls out his wallet. The judge says, “You don’t have to pay today.”

The man says, “I’m just checking to see if I have enough for two more words.”

Another well-known legal principle is the unreliability of circumstantial evidence. Again, all three of the abstract theorists could support it. A theorist of virtue jurisprudence might argue that a high standard of fairness in the courtroom provides a model of virtue for the citizenry. To the deontologist, circumstantial evidence might violate a universal duty to be scrupulously fair to others. To the utilitarian, the use of circumstantial evidence might bring about the undesirable consequence of imprisoning an innocent person.

Again, the more practical among us might ask, “Who the heck cares *why* we treat circumstantial evidence cautiously?” As a practical matter, we need only make the case for its unreliability, as the woman in the following story does. (Note her deft use of *reductio ad absurdutrd)*

k couple goes on vacation to a fishing resort. While he’s napping, she decides to take his boat out on the lake and read. While she’s soaking up the sun, the local sheriff comes by in a boat, and says, “There’s no fishing allowed here, ma’am. I’m going to have to arrest you.”

The woman says, “But, sheriff, I’m not fishing.”

The sheriff says, “Ma’am, you have all the necessary equipment. I’m going to have to run you in.”

The woman says, “If you do that, sheriff, I’m going to have to charge you with rape.”

“But I haven’t even touched you,” says the sheriff.

“I know,” she says, “but you have all the necessary equipment.” •

But it turns out there *are* legal principles where it makes a great deal of difference which basic theory we adopt, as this story shows.

A judge calls the opposing lawyers into his chambers, and says, “The reason we’re here is that both of you have given me a bribe.” Both lawyers squirm in their seats. “You, Alan, have given me $15,000. Phil, you gave me $10,000.”

The judge hands Alan a check for $5,000 and says, “Now you’re even, and I’m going to decide this case solely on its merits.”

If the purpose of prohibiting bribes is only to outlaw violations of the duty to deal equitably with all, we might agree with the judge that taking equal bribes has the same result as taking no bribe. Ditto if the purpose of prohibiting bribes is to ensure even-handedness in the utilitarian production of good consequences. But it would be much more difficult to

argue that taking equal bribes promotes virtue in either the judge or the attorneys.

Pretty neat how we got this far without telling a lawyer joke, right? But, hey, we're only human.

A lawyer sends a note to a client:

"Dear Frank: I thought I saw you downtown yesterday. I crossed the street to say hello, but it wasn't you. One-tenth of an hour: $50."

ess©

DIMITRI: You've inspired me, Tasso. I've decided to run for Public Decency Officer. Can I count on your vote?

TASSO: Of course, my friend. As long as the election is by secret ballot.



{IX}

Relativity

What can we say? This term means different things to different people.

DIMITRI: The trouble with you, my friend, is you live too much in your head.
TASSO: Compared to whom?
DIMITRI: Well, compared to Achilles, the athlete.
TASSO: HOW about compared to Socrates?
DIMITRI: Okay, you win again. Compared to Socrates, you’re a bozo.

RELATIVE TRUTH

Is truth relative or absolute?

The ancient Taoist philosopher Chuang Tzu awoke from a dream in which he was a butterfly, or, he wondered, was he really a butterfly who was now dreaming he was Chuang Tzu?

In the modern Western world, philosophers have been obsessed by the relativity of knowledge to the knower. As we ’ve seen, George Berkeley went so far as to say that “physical objects” only exist relative to the mind.

In the twentieth century, a Harvard professor experimented with psychedelic drugs and was fascinated by the relativity of his insights. No, we’re not talking about Timothy Leary. Way before that-—it was William James. When he inhaled laughing gas, James thought he saw the ultimate unity of all things, but, after the drug wore off, he couldn’t remember his cosmic insights. So, the story goes, the next time he sniffed laughing gas, he tied a pen to his hand and left his lab book open in front of him. Sure enough, a brilliant idea came to him, and this time he managed to get it down on paper. Hours later, in his unaltered state, he read the philosophical breakthrough he had recorded: “Everything has a petroleumlike smell!”

Disappointed at first, Professor James soon came to his philosophical senses. The real question, he realized, was whether a) ideas that appeared brilliant to him under the influence of laughing gas were actually banal; or b) the brilliance of “Everything has a petroleumlike smell” could not be properly appreciated unless one was under the influence of laughing gas.

There’s something in James’s analysis that has a certain jokelike smell.

Relativity of Time

Lots of jokes illustrate the relativity of the perception of time. For example:

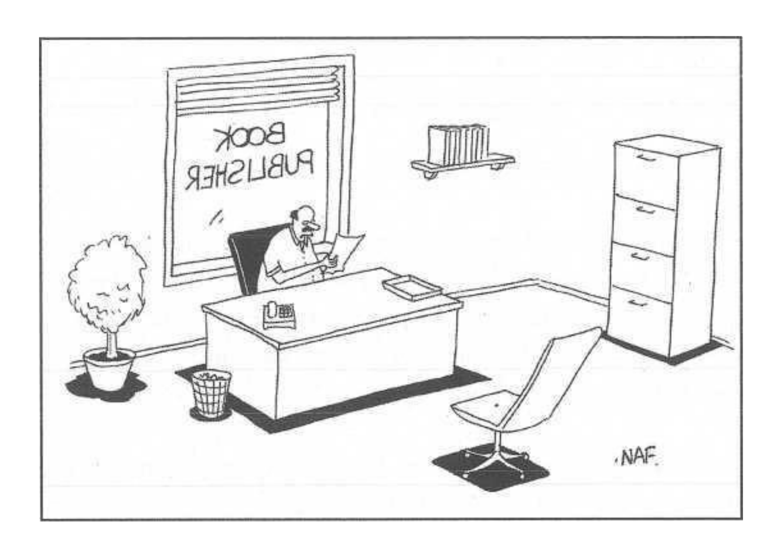
A snail was mugged by two turtles. When the police asked him what happened, he said, “I don’t know. It all happened so fast.”

And here comes that snail again:

There’s a knock on the door, but when the woman answers it, there’s only a snail. She picks it up and throws it across the yard. Two weeks later, there’s another knock on the door. The woman answers the door, and there’s the snail again. The snail says, “What was that all about?”

The relativity between finite time and eternity has been a staple of philosophical thought, and so, naturally, a staple for jokesters.

A man is praying to God. “Lord,” he prays, “I would like to ask you a question.”
The Lord responds, “No problem. Go ahead.”
“Lord, is it true that a million years to you is but a second?’
“Yes, that is true.”
“Well, then, what is a million dollars to you?”
“A million dollars to me is but a penny.”
“Ah, then, Lord,” says the man, “may I have a penny?”
“Sure,” says the Lord. “Just a second.”



"We wont publish your book, The Life of a Mayfly: an Autobiography*, because its only a page long"*

Relativity of Worldviews

There is a whole shelf full of jokes that illustrate the relativity of different points of view.

A Frenchman walks into a bar. There's a parrot wearing a tuxedo perched on his shoulder. The bartender says, "Wow, that's cute. Where did you get that?"

The parrot says, "In France. They've got millions of guys like this over there."

The twentieth-century American philosopher W.V.O. Quine wrote that our worldview is relative to our native language, a framework we are unable to climb out of for a different perspective. We cannot know for certain how to translate a term in an unrelated language into our own language. We *can* see that the speaker of another language points to the same object when he says *"gavagai"* as the one we point to when we say "rabbit," but we cannot be sure whether he means "the fusion of rabbit parts" or "the succession of rabbit stages" or something else rabbitty.

Two Jewish guys have dinner in a kosher Chinese restaurant. The Chinese waiter makes small talk with them in Yiddish as they look over the menu and then takes their order in Yiddish. On the way out, the men tell the Jewish owner what a pleasant surprise it was to be able to converse in Yiddish with the waiter.

"Shh," says the owner. "He thinks he's learning English."

This provides a dead-on analogy to Quine's notion of the problem of radical translation. The Chinese waiter can relate all Yiddish words to each other in the same way as the Jewish diners. His *whole* knowledge of Yiddish however, is off track in one important, *systematic* way: He thinks it's English!

Even the very idea of what counts as a foreign language may be relative to the speaker. Consider the following story from the world of international commerce:

A multinational corporation advertises for a secretary.

A golden retriever applies for the job, passes the typing test, and is granted an interview. The human-resources manager asks, "Do you speak any foreign languages?"

And the golden retriever says, "Meow."

Relativity of Values

In our own day, Michel Foucault focused on another kind of relativity—the relativity of cultural values to social power. Our cultural values, particularly what we count as normal, determine and are determined by how society exercises control. Who counts as mentally ill? Who gets to determine that? What does it mean to be designated mentally ill for those who are so designated? What does it mean for those who get to control them? And who *are* those who get to control them? The answers to these questions change over time as the power arrangements in society shift. In one age, the priests are the

controlling group; in another, the doctors. This has implications for how the so-called mentally ill get treated. The bottom line is that the values we think are timeless and absolute are really in constant historical flux relative to who has power and how it gets used.

Pat: Mike, I'm calling you from the freeway on my new cell phone.

Mike: Be careful, Pat. They just said on the radio that there's a nut driving the wrong way on the freeway.

Pat: One nut? Hell, there are hundreds of them!

From the standpoint of pure reason, Pat is just as right as the man on the radio. Relative to him, everyone else *is* going the wrong way. So why is the joke a joke instead of simply a clash of two points of view? Because of Foucault's point, which is that the state ultimately gets to decide what's the right way to go.

Another concern of philosophers since Plato has been the relativity between temporal values and eternal values. And once again a joke puts it in perspective:

There once was a rich man who was near death. He was very much aggrieved because he had worked very hard for his money, and he wanted to be able to take it with him to Heaven. So he began to pray that he might be able to take some of his wealth.

An angel heard his plea and appeared to him. “Sorry, but you can’t take your wealth with you.” The man implored the angel to speak to God to see if He might bend the rules.

The angel reappeared and announced that God had decided to make an exception and was allowing him to take one suitcase with him. Overjoyed, the man gathered his largest suitcase, filled it with pure gold bars, and placed it beside his bed.

Soon afterward the man died and showed up at the pearly gates. St. Peter, seeing the suitcase, said, “Hold on, you can’t bring that in here!”

But the man explained to St. Peter that he had permission and asked him to verify his story with the Lord. Sure enough, St. Peter returned, saying, “You’re right. You are allowed one carry-on bag, but I’m supposed to check its contents before letting it through.”

St. Peter opened the suitcase to inspect the worldly items that the man found too precious to leave behind and exclaimed, “You brought pavement?”

Absolute Relativity

Much philosophical error stems from treating relative points of view as though they were absolute. Thomas Jefferson, borrowing from the British philosopher John Locke, found the right to life, liberty, and the pursuit of happiness to be “self-evident,” presumably because he thought they were universal and absolute. But this is clearly not so self- evident to a person from another culture—say, a radical

Islamist who thinks pursuing happiness is exactly what characterizes an infidel.

The opposite error is possible too. We may attribute relativity to something that is absolute.

The lookout on a battleship spies a light ahead off the starboard bow. The captain tells him to signal the other vessel, “Advise you change course twenty degrees immediately!”

The answer comes back, “Advise *you* change course twenty degrees immediately!”

The captain is furious. He signals, “I am a captain. We are on a collision course. Alter your course twenty degrees now/”

The answer comes back, “I am a seaman second class, and I strongly urge you to alter *your* course twenty degrees.”

Now the captain is beside himself with rage. He signals, “I am a battleship!”

The answer comes back, “I am a lighthouse.”

Keep in mind these deep thoughts on relativity the next time you send out for Chinese food—or, as the Chinese call it, food.

DIMITRI: SO, Tasso, you seem to be one of those guys who thinks there is no absolute truth, that all truth is relative.

TASSO: Right.

DIMITRI: Are you sure of that?

TASSO: Absolutely.



Metaphilosophy

The philosophy of philosophy. Not to he confused with the philosophy of the philosophy ofphilosophy.

DIMITRI: I'm really getting the hang of this now, Tasso. TASSO: The hang of what?
DIMITRI: Philosophy, of course!
TASSO: You call this philosophy?

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esse

The prefix *meta,* which basically means "beyond and inclusive of all below," pops up all over the place in philosophical discourse, like in metalanguage, a language that can be used to describe language. Or in metaethics, which investigates where our ethical principles come from, and what they mean. So it was only a *meta* of time before metaphilosophy appeared on the scene.

Metaphilosophy wrestles with that burning question, "What is philosophy?" You'd think philosophers would have known

the answer to that one going in. It makes you wonder how they knew they wanted to become philosophers in the first place. We never hear about hairdressers pondering the question, “What is hairdressing?” If a hairdresser doesn’t know what hairdressing is by now, he’s in the wrong line of work. We sure as hell wouldn’t want him giving our wives an updo.

Nonetheless, modern philosophers are continually redefining philosophy. In the twentieth century, Rudolf Carnap and the logical positivists defined away a huge hunk of philosophy when they announced that metaphysics is meaningless. They said the sole task of philosophy is to analyze scientific sentences.

And Carnap’s contemporary, Ludwig Wittgenstein, the godfather of ordinary language philosophy, went even further. He thought his first major book had brought the history of philosophy to a close, because he had demonstrated that all philosophical propositions were meaningless—*including his own.* He was so convinced that he had closed the book on philosophy that he settled down to teach elementary school. A few years later he reopened the book of philosophy with a new conception of its purpose—therapy, of all things. By that, Ludwig meant that if we straighten out confusing language, we will cure ourselves of the blues brought on by nonsensical philosophical questions.

In our own day, “modal logicians”—logicians who differentiate between statements that are *possibly* true and those that are *necessarily* true—worry about which category their own statements fall into. It sounds to us like metastatements all the way down.

It is in this tradition of metaphilosophy that we find Seamus.

Seamus was about to go on his first date, so he asked his brother, the ladies’ man, for advice. “Give me some tips on how to talk to them.’’

“Here’s the secret,” said his brother. “Irish girls like to talk about three things: food, family, and philosophy. If you ask a girl what she likes to eat, it shows you’re interested in her. If you ask her about her family, it shows your intentions are honorable. If you discuss philosophy, it shows you respect her intelligence.”

“Gee, thanks,” said Seamus. “Food, family, philosophy. I can handle that.”

That night as he met the young lady, Seamus blurted out, “Do you like cabbage?”

“Uh, no,” said the puzzled girl.

“Do you have a brother?” asked Seamus.

“No.”

“Well, *if* you had a brother, would he like cabbage?”

That’s philosophy.

Contemporary philosopher William Vallicella writes, “Metaphilosophy is the philosophy of philosophy. It is itself a branch of philosophy, unlike the philosophy of science, which is not a branch of science, or the philosophy of religion, which is not a branch of religion.”

It is statements like this that have made Vallicella such a hot ticket on the party circuit.

The deep, underlying thesis of this book is right once again. If there is metaphilosophy, there must be metajokes.

A traveling salesman was driving in the country when his car broke down. He hiked several miles to a farmhouse, and asked the farmer if there was a place he could stay overnight. “Sure,” said the farmer, “my wife died several years ago, and my two daughters are twenty-one and twenty-three, but they’re off to college, and I’m all by myself, so I have lots of room to put you up.”

Hearing this, the salesman turned around and started walking back toward the highway.

The farmer called after him, “Didn’t you hear what I said?
I have lots of room.”

“I heard you,” said the salesman, “but I think I’m in the wrong joke.”

And, of course, the wr-metajoke:

A blind man, a Lesbian, and a frog walk into a bar. The barkeep looks at them and says, “What is this—a joke?”

And finally, a politically incorrect metajoke. Just as metaphilosophy requires the metaphilosopher to have some knowledge of what philosophy is generally understood to be, metajokes require knowledge of what a joke is generally understood to be—in this case, a Polish joke.

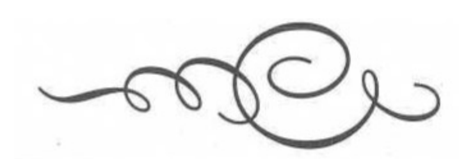
A guy walks into a crowded bar and announces that he's got a terrific Polish joke to tell. But before he can start, the barkeep says, "Hold it right there, buddy. I'm Polish."

And the guy says, "Okay, I'll tell it very, very slowly."

CSgQ

DIMITRI: SO we've spent the whole afternoon discussing philosophy and you don't even know what philosophy is?

TASSO: Why do you ask?



Summa Time: A Conclusion

A cogent and comprehensive review of everything we have learned today

Tasso takes the mike at the Acropolis Comedy Club.

TASSO: But seriously, folks ... Did you hear about the British empiricist who told his wife she was nothing but a collection of sense data?

"Oh, yeah?" she said. "How do you think it feels going to bed every night with a man who's got no *ding an sicte"*

I'm not kidding, I was married for ten years before I realized that my wife was all existence and no essence. I mean her *esse* really *was percipi.*

What'sa matter, folks? It's so quiet in here, you could hear a tree fall in the forest.., even if you *weren't* there! Schopenhauer said there would be nights like this.

Kids today, huh? The other day my son asked me for the keys to the car, and I said, "Son, in the best of all possible worlds you'd have your own car."

And he said, “But, Pop, this isn’t the best of all possible worlds.”

And I said, “So go live with your mother!”

By the way, a funny thing happened on my way over here tonight: I stepped in the same river . . . *twice!*

Hey, the other day Plato and a platypus walked into a bar. The bartender gave the philosopher a quizzical look, and Plato said, “What can I say? She looked better in the cave.”

DIMITRI (from audience): Give him the hook!

FINAL EXAM

How’s that? You hadn’t bargained for this? You thought this whole deal was just for larfs?

Well, think again, friend. Nothing is final until you’ve taken the final.

The good news is it only counts as 35 percent of your grade. The bad news is it counts as 85 percent of your overall self-worth.

But the best news is that if you send your exam in to our website, platoandaplatypus.com, and you receive a summa cum laude for your entry, we will send you a prize of a bottle of ret- sina signed by the authors *or* a snifter of hemlock—winner’s choice.

©s©

Herewith the exam:

Following are three jokes. Using no more than thirty-five words *apiece*^ describe the philosophical concept or school of thought that each one illuminates and how.

Cheating is optional.

Joke i: [With apologies to our Sardar friends]

A Sardarji was traveling on a train. He felt sleepy, so he gave the guy sitting opposite him 20 rupees to wake him up when they arrived at his station. This guy happened to be a barber, and he felt that for 20 rupees the Sardarji deserved more service. So when the Sardarji fell asleep, the barber quietly shaved off his beard.

When they arrived at the station, the barber woke the Sardarji, who got off the train and went home. When he went to the bathroom to wash his face, he iooked in the mirror and screamed.

"What's the matter?" shouted his wife.

Replied the Sardarji, "That cheat on the train took my 20 rupees and woke up the wrong person!"

Joke 2:

Three guys die together in an accident and go to heaven. When they get there, St. Peter says, "We only have one rule here in heaven: don't step on the ducks."

So they enter heaven, and sure enough, there are ducks all over the place. It is almost impossible not to step on a duck, and although they try their best to avoid them, the first guy accidentally steps on one.

St. Peter immediately appears on the scene, accompanied by the ugliest woman the guy ever saw. St. Peter chains them together and says, “Your punishment for stepping on a duck is to spend eternity chained to this ugly woman!”

The next day, the second guy accidentally steps on a duck, and again St. Peter appears, and with him is another extremely ugly woman. He chains them together with the same admonishment: they will be bound for eternity.

The third guy has observed all this and, not wanting to be chained for all eternity to an ugly woman, is very, VERY careful where he steps. He manages to go months without stepping on any ducks, but one day St. Peter comes up to him with the most gorgeous woman he has ever laid eyes on, a very tall, tan, curvaceous, sexy blonde. St. Peter chains them together without saying a word. The guy remarks, “I wonder what I did to deserve being chained to you for all of eternity?”

The woman replies, “I don’t know about you, but I stepped on a duck.”

JOKE 3:

A man is driving down the road.

A woman is driving up the same road.

They pass each other.

The woman yells out the window, “Pig!”

The man yells back, “Bitch!”

The man rounds the next curve, crashes into a huge pig in the middle of the road, and dies.

GREAT MOMENTS IN
THE HISTORY OF PHILOSOPHY

530 B.C. On the eighty-third day under the bodhi-tree, Gautama smiles inscrutably at a knock-knock joke. •

Gautama Buddha, 563—483 B.c.

Zeno of Elea, 490—425 B.C.
Socrates, 469—399 B.C.

381 B.C. Plato sees shadows on the wall of a cave and interprets them to mean six more weeks of winter.

399 B.C. Socrates has a hemlock and soda— with a twist.

Plato, 429-349 B.c.
Aristotle, 384—322 B.C.
Stoics, began in 4th century B.C.

399 A.D. A review in *Alexandria Asp* dismisses Hypatia's Neoplatonism as "chick lit.''

St. Augustine, 354—430 A.D.
Hypatia, 390—415 A.D.

6TH CENTURY B.C.	5TH CENTURY B.C.	4TH CENTURY B.C.	4TH CENTURY A.D.

1328 William Occam invents the Gillette Mach 3.

William Occam, 1285—1349

1504 A prankster puts a “Random Acts of Kindness” bumper sticker on Nick Machiavelli’s carriage.

Niccolo Machiavelli, 1469—1T29

1650 Rene Descartes stops thinking for a second and dies.

1652 Pascal goes to Longchamp racetrack where he wagers a wad on a horse named Mon Dieu. He loses.

Thomas Hobbes, 1.588—1699 Rene Descartes, 1.596—i65o Blaise Pascal, 1623—1662 Baruch Spinoza, 1632—1699 John Locke, 1632—1904 Gottfried W, von Leibnf, 1646—1916

1731 Bishop Berkeley spends thirty days in a sensory-deprivation tank and emerges with mind unchanged.

S 754 Immanuel Kant has a direct encounter with a *ding an sich*— says he "can't talk about it."

1792 A review in *Manchester Guardian* dismisses Mary Wollstonecraft's A *Vindication of the Rights of Women* as "chick lit."

George Berkeley, i685—iy53
David Hume, iyn—iyy6
Jean-Jacques Rousseau, iyi2—iyy8
Adam Smith, 13723—lygo .
Immanuel Kant, ly24—1804
Mary Wollstonecraft, iy5c)—iy^y

1818 Older brothers Chico, Groucho, Gummo, Harpo, and Zeppo welcome baby Karl into world.

1844 Tired of always being called the "Melancholy Dane," Kierkegaard attempts to change his citizenship

1900 Nietzsche dies; God dies six months later of a broken heart.

Jeremy Bentham, 1748—1832
G.W.F. Hegel, iyy0—1831
Arthur Schopenhauer, 1788—1860
John Stuart Mill, 1806—1873
Soren Kierkegaard, 1813—1855
Karl Marx, 1818—1883
William James, 1842—1910 Friedrich Nietzsche, 1844—1900 Edmund Husserl, 1859—1938

1954 Jean-Paul Sartre abandons his philosophical career to become a waiter.

1958 A review in Le *Monde* dismisses Simone de Beauvoir's *The Second Sex* as *"litterature des chicks"*

1996 Moonlighting in the WWE, Kripke has his name officially changed to The Rigid Designator.

Alfred North Whitehead, 1861—1943
Bertrand Russell, 1832—1930
Ludwig Wittgenstein, 1889—1951
Martin Heidegger, 1889—1996
Rudolf Carnap, 1891—1930
Gilbert Ryle, 1900—1936
Karl Popper, 1902—1994
Jean-Paul Sartre, 1905—1980
Simone de Beauvoir, 1908—1986 W.V.O. Quine, 1908—2000
John Austin, 1911—1960
Albert Camus, 1913—1960
Michel Foucault, 1926—1984
Saul Kripke, 1940—
Peter Singer, 1946—

analytic statement: A statement that is true by definition. For example, “All ducks are birds” is analytic because part of what we mean by “duck” is that it is a member of the bird family. “All birds are ducks,” on the other hand, is not analytic because duckiness is not part of the definition of “bird.” Obviously, “All ducks are ducks,” is analytic, as is “All birds are birds.” It is heartening to see the practical help that philosophy can provide to other disciplines, such as ornithology. Contrast synthetic statement.

a posteriori'. Known by experience; known empirically. In order to know that some beers taste good but are not filling, you would have to experience/chug at least one beer that tastes good and is not filling. Contrast ***a priori.***

a priori'. Known *prior* to experience. For example, one can know, prior to ever watching the show, that all *American Idol* contestants believe they are singers because *American Idol* is a singing contest for people who—for reasons best known to themselves—believe they are singers. Contrast ***a posteriori.***

deductive logic: Reasoning from a set of premises to a conclusion that can be logically inferred from them. The most basic form of deductive logic is the *syllogism,* e.g., “All comedians are philosophers; Larry, Moe, and Curly are comedians; therefore, Larry, Moe, and Curly are philosophers.” Contrast inductive logic.

deontological ethics: Ethics based on the theory that moral obligation rests on duty (from the Greek *deon),* quite apart from the practical consequences of actions. For example, a political leader who believes his highest duty is to protect the public from terrorist attacks might argue that in order to fulfill this duty he has to plant hidden microphones in everybody’s bedrooms, regardless of the consequences for your sex life.

ding an sich: Thing-in-itself, as opposed to the sensory representations of a thing. The idea here is that an object is more than simply the sum of its sense data (i.e., what it looks, sounds, tastes, smells, and feels like), and that there is some thing-in-itself behind all this sense data that is separate from the data. Some philosophers believe this notion belongs in the same category as unicorns and Santa Claus.

emotivism: The ethical philosophy that moral judgments are neither true nor false, but merely express our approval or disapproval of an action or of an individual who performs a particular action or set of actions. In this philosophy, the statement, “Saddam is an evildoer,” simply means, “Saddam is not my cup of tea. I don’t know; I’ve just never cared for the guy.”

empiricism: The view that experience, particularly sensory experience, is the primary—or the sole—path to knowledge. “How do you *know* there are unicorns?” “Because I just saw one in the garden!” Now, that’s what we call x-treme empiricism. Contrast rationalism.

essentialism: The philosophy that objects have essences, or essential qualities, which can be distinguished from their nonessential, or accidental, qualities. For example, it is an essential quality of a married man that he has a wife (possibly a male wife.) But it is only an accidental quality of a married man that he wears a wedding ring. He could still be a married man without wearing one, although his wife might argue the point.

existentialism: A school of philosophy that seeks to describe the actual conditions of our individual human existence rather than abstract, universal human qualities. Sartre's definition was "the view that existence precedes essence," meaning that the primary fact about us is our existence; we create our own essence. This has profound implications for existentialist ethics, which exhorts us to always live "authentically," fully conscious of our mortality and undeluded about the choices we make—in short, the kind of preoccupations that are best explored over coffee and cigarettes in a Parisian cafe, as compared to, say, over a conveyor belt on a Detroit assembly line.

inductive logic: Reasoning from specific instances to a general conclusion that is broader than what can be logically inferred from the instances. For example, our observation that the sun rose today, yesterday, and all the days we know about before yesterday gives rise to the conclusion that the sun has always come up and will continue to come up every day, even though this cannot be logically inferred from the known instances. Note: This example will not work for our readers at the North Pole. Contrast deductive logic.

infinite regress argument: An argument that a purported explanation is unsatisfactory because it gives rise to the need for an infinite series of such "explanations." For example, to explain the existence of the world by positing a "maker" raises the question of how to

explain the existence of the maker. If another maker is posited, the question becomes, “Who made *that* maker?” And so on, ad infinitum. Or ad nauseam, whichever comes first.

koan*|** In Zen Buddhism, a riddle designed to shock us into sudden enlightenment. “What is the sound of one hand clapping?” seems to do the trick; “What is the sound of two hands clapping?” does not. See also ***satori.

Law of Noncontradiction: Aristotle’s logical principle that a thing cannot be both A and not-A at the same time in the same respect. It would be self-contradictory to say, “Your pants are on fire, and, what’s more, your pants are not on fire.” (Under the circumstances, Aristotle’s Law notwithstanding, it couldn’t hurt to hose yourself down.)

noumenal: Pertaining to things as they are in themselves, as opposed to how they appear to our senses. See ***ding an sich*...** but then again, you can’t, can you? Contrast **phenomenal.**

ordinary language philosophy: A philosophical movement that seeks to understand philosophical concepts by examining ordinary linguistic usage. According to philosophers of this school, many questions that have befuddled deep thinkers for millennia are only befuddling because of the ambiguities and logical mistakes inherent in the questions themselves. This marked the end of the Age of Befuddlement.

paradox: a) A piece of reasoning using apparently sound logic and apparently true premises that nevertheless results in a contradiction; b) any two physicians.

phenomenal: Pertaining to our sensory experience of objects. “That is a red hat” refers to our sensory experience of an object

that appears red and hatlike. The locution, “Wow! Your red hat is phenomenal!” on the other hand, may be a red herring. Contrast noumenal.

phenomenology: A method of inquiry that attempts to describe reality as it is perceived and understood by human consciousness, as opposed, for example, to scientific description. Phenomenology, for instance, describes the phenomenon of “lived time,” or time as we experience it, as compared to “clock time.” In the movie *Manhattan,* when Woody Allen says, “We hardly ever make love—only twice a week,” he is expressing “lived time”; likewise when his screen wife declares, “He *always* wants to make love—like twice a week!”

post hoc ergo propter hoc. A logical fallacy, meaning literally, “after this, therefore because of this”; the fallacy that because A precedes B, it must therefore be the cause of B. The book *Freakonomics* points out loads of these fallacies, especially in the realm of parenting. A parent says, “My kid is smart because I played Mozart to him while he was *in utero”* while in fact there is no correlation between these two circumstances. Chances are the kid is smart because he had parents who had heard of Mozart (i.e., were educated and therefore probably smart).

pragmatism: a school of philosophy that stresses the link between theory and practice. A true theory, for example, is defined by William James as a useful theory, or one that spawns further knowledge. Some people find James’s definition useful; others don’t.

rationalism: The view that reason is the primary—or the sole— path to knowledge. It is often contrasted with empiricism, which is the view that sensory experience is the primary path to knowledge. Traditionally, rationalists have preferred reason because the senses are notoriously unreliable and knowledge based on them is

therefore uncertain. They preferred the flat-out *certainty* of statements arrived at by reason, such as, "This is the best of all possible worlds." You had to be there ...

satorr. In Zen Buddhism, an experience of enlightenment in which we suddenly see the true nature of ourselves and the world. To quote the Red Hot Chili Peppers, "If you have to ask, you don't know."

supreme categorical imperative: Immanuel Kant's overriding moral principle that one ought to act only according to those maxims that can be consistently willed as a universal law. It's sort of like the golden rule with umlauts, but not quite.

synthetic statement: A statement that is not true by definition. For example, "Yo mama wears army boots" is a synthetic statement; it adds information not included in the definition of the term "Yo mama." This is also true of the corollary "Yo Yo Ma wears army boots." Contrast **analytic statement.**

telos-. Inner aim. The *telos* of an acorn is to become an oak tree. Similarly, the *telos* of a graduate student in philosophy is a tenured professorship at Harvard. This is his or her inner aim, despite the higher odds of a career at Wal-Mart.

utilitarianism: the moral philosophy that right actions are those that bring about more good for the persons affected than any alternative. The limited utility of this moral philosophy becomes evident when you try to please both your mother and your mother-in-law on Thanksgiving.

SUGGESTIONS FOR FURTHER READING

For the serious student, or for anyone who just wants to impress people with a high-tone bookshelf, here is a selected list of major philosophical works cited in the book. With one exception they are all paperback editions.

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Finally, we want to express our belated apologies to Immanuel Kant for never completely understanding him. We feel your pain, Manny.

— TWC/DMK

INDEX

Listen I don’t know how else to say this. and I am well aware of the fact that this is likely not to have any affect at all when I’m dreaming that the whole world reads this but there’s so much pain in the world. I know some people don’t feel it. Or a lot. But you do feel pain when it’s you who’s impacted. and its likely that you will be impacted by something terrible. Or someone you care about. There’s so much wrong in the world and people already know that and so I’m not adding statistics of how many people affected by whatever worldly issue. And I know half of this whole thing is cliché but I don’t know what else to try. And I’ve said a few things in this entire thing that I don’t agree with. I understand how and why people hold that perspective but I don’t believe in them myself. And this whole thing is religious and I don’t believe in one particular religion and I do think religion “doesn’t let you think and you just sort of surrender to the dogma of whatever religion you believe but I know how important religion is to what so many people around the world and I think I understand why. I hurt someone thinking that it might make me feel better although even at the time I knew that made no logical sense, and as these things go it made me feel worse, much worse not better at all. And in the name of the hit song ‘Bittersweet Symphony”, in my opinion we’re all slaves to money then we die. Yes I know some people enjoy earning money and spending that money to have fun which is obviously fair enough and I can’t speak for them but know that so many people don’t even have the opportunity to earn that money. I know you already know this so I’ll just say this now- according to Freud a lot of people have the ability to dismiss or reject unwanted thoughts. I think this is applicable to a lot of people and have observed the same for the larger part of my life. There’s hypocrisy and biasedness and someone is breaking down once every day and the world is fucked and sad and scary and ‘real’ people are scarce and honesty isn’t the best policy. In fact I think not being honest gets you further in this life. And Nietzsche even said about himself ‘I know my fate. One day my name will be associated with the memory of something tremendous — a crisis without equal on earth, the most profound collision of conscience, a decision that was conjured up against everything that had been believed, demanded, hallowed so far. I am no man, I am dynamite.’ A qualified intellectual renowned man will hopefully be able to convince you not some nutter like me. I really don’t know what else to say. Just get over yourself and help k? I’m trying to figure out where I should place each paragraph for maximum affect and trying to read this from the readers perspective but I’m getting nowhere. I implore you to see reason and support me on this mission. I guess the terms ‘reason’ and ‘this mission’ don’t go together but Nietzsche also once said: there is always some madness in love. But there is also some reason in madness

rip me apart annihilate me see what word i typed and deleted and twist things around so that the lies may as well be the truth
i am not going to kill myself i won't leave without attaining salvation/yeshua/nirvana/moksh/paradise. not a chance. i'll fight till the end because despite all the pain, i love life and i know this because i have wanted to kill myself since I was 8. i haven't even been successful in harming myself seriously

Shema Israel Adonai Eloheinu Adonai Ehad, Allahu Akbar, In the Name of Christ the son the father and the holy ghost, Jai Ram

Thomas Cathcart & Daniel Klein

I

I know the vibe of this whole thing has been accusational and angry but trust me, all I ever wanted was peace.